

Montreal ministry receives 900 presents

Vancouver ships get 1,500 parcels

Canadians respond with gifts to seafarers



Christmas gifts bring warmth to lonely life on ocean

by Rev. Hans Uittenbosch

Rev. Uittenbosch is chaplain involved in the ministry to seafarers at the port of Montreal.

More than 900 Christmas parcels and a flood of cash donations brought joy and warmth to the hearts of hundreds of seafarers on ships in Montreal harbour during the Christmas season. The gifts came from families and groups across Canada.

The ingenuity many of you have displayed in getting those parcels to Montreal is certainly to be commended. Willing drivers have left parcels at the Holiday Inn—38, right on the Trans Canada Highway, they have delivered them to steel plants, wholesale flower depots, bakeries and sundry other establishments where I was able to pick them up. The Voyageur bus lines, and the post office likewise have brought their share and to the continued stunning amazement of both the Roman Catholic department as well as the staff of Mariners House the Christian Reformed community, even as far away as Alberta, has mustered 99% of the total amount for which a public word of thanks, herewith is most certainly in place.

Particularly if I have not been able to respond to you by letter, I'd like to thank you for this most encouraging support, whether you participated in a group project of the Church, or a Society like the Calvinettes or any other kind, or even individually: Thank you on behalf of the seafarers, almost all of whom have scattered around the globe. I do hope that at least some of you will receive a note from somewhere acknowledging your gift. Twenty five of you, I know for certain, will not receive a reply as one ship of the total of 26 ships which received parcels, burned and sank in the port of Montreal five hours before it was scheduled to sail. Everyone of the crew was saved but 25 parcels, 25 New Testaments and 150 full Bibles all became a total loss. As I surveyed the burning wreck a National Harbours Board policeman, who knew what I had done on board of this ship, attempted to console me with the remark: "Don't worry about your Bibles Padre, who knows after 500 years, when the world has become completely secularized, they will raise this ship from the bottom of the harbour and then they will find your Bibles and they will say: What a fascinating book did those people in 1977 read, and who knows they may start to believe it."

In many parcels I found a note, actually attached to them, as I only take off the outside wrapping in which they have been mailed or shipped, and often that note gave a little greeting to myself or it was accompanied by a cheque for the Ministry to Seafarers. I wish to thank you for those notes. They encourage us as we work in near exhaustion to meet the deadline of delivery of all parcels. Of course we are going to do injustice to many of you who have written or contributed with

funds, if we should mention only some names, but I should like to make an exception for just two groups who displayed a very interesting idea: The Georgetown, Ont. Calvinettes, not only sent parcels but they mailed a generous cheque and a large Christmas card signed by every member of the Calvinettes. I decided to send the card along with parcels to a British ship with the appropriate name: The Welsh Minstrel. The Sunday school children in Athens, Ont. decided to beat inflation and make their own Christmas cards suitably inscribed with a text and the name of each author and they mailed them in a package to me for distribution on board. I found this a nice idea and I shared it with a number of seafarers.

In distinction from other years, we had every gift accompanied by a complete New Testament in the language of the recipient this year. That became a costly venture but in my personal Christmas message to every ship I suggested that one might find it appropriate to ascertain the precise circumstances surrounding the birth of our Lord, and perhaps even take time out to acquaint oneself with other aspects of the life of the Saviour and our relationship to Him, and so I figured it might be costlier if one would not take note of these 'happenings'. Moreover you made it possible for me to do this with your continued generous contributions. Every year around this time there are certainly about a dozen of you who send in a contribution and throughout the year there are a few churches who do the same thing with a collection or through a mission group in the church. All those contributions, as I always indicate are reserved exclusively for the purchase of the Scriptures in a great variety of languages and the more I receive, the more I am able to distribute, particularly since I received a very substantial contribution just recently, did I dare to embark on this year's venture of accompanying every parcel with a complete New Testament. It came from the Niagara League of Young People.

It all started some time last year when they invited me to speak to the assembled crowd at Mount Hamilton Christian Reformed Church in the context of a program called 'Youth Talks'; a totally packed church with a group of extremely spirited young people. They sang, read, dealt with their business in a surprising refreshing manner. I then spoke to them about the ministry to seafarers and showed some 140 slides, following which I was sent on my way with the assurance that the offerings at their gatherings throughout the year would be reserved for this ministry. The more than \$300 offering that very night was to be the basis. I looked forward to an amount double that basis by the time the 'year' was up. To my stunning amazement however did I receive a cheque for \$2,040 shortly before the Christmas season started. It is not my policy to mention figures when people make a contribution: \$10

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focus

Drop in MCC givings

MARKHAM, ONT. — About 500 people attended the Saturday sessions of the Mennonite Central Committee (Ont.) annual meeting in St. Andrews United Church here.

Part of the attraction is the sense of personal participation in this organization. Many returned volunteers told stories of personal growth in meaningful service. Mennonite Disaster Service participants gave dramatic accounts of helping victims get back on their feet. Perhaps the only dissatisfaction was the lack of time for discussion in the tightly packed program.

Contributions to MCC (Ont.) in 1977 were down \$168,639 from 1976. The drop in giving across Canada was noted by MCC (Canada) executive director, J.M. Klassen, who attributed it to the lack of publicized dramatic disasters this past year. The Guatemala disaster and famine relief brought in \$197,000 in designated funds from Ontario constituents alone in 1976.

Conference interprets events

NARAMATA, B.C. (CCP) — Thirty-five Protestant, Roman Catholic and Orthodox theologians and lay people from 18 countries met in this village in the heart of the Okanagan Valley to discuss the Bible in contemporary situations and work.

Case studies of programs conducted by lay training centres in Asia, Africa, Europe and North and South America were presented. There was emphasis on the Bible's relevance for people in the 20th century.

Mrs. Oshadi Phakathi of the now-banned Christian Institute of Southern Africa, now living in Holland, told the gathering that the fifth chapter of the book of Lamentations describes perfectly the situation of the black South African today.

The Africa study, written by Mrs. Phakathi, said the major experiences which people have today are all mirrored in the Bible.

"Like us, Abraham experienced being rootless, the Hebrews went through enslavement under Pharaoh and so antedated our ancestral experience of slavery and our own exploitation under colonialism."

In South Korea, life is like living between a snake and a tiger, said Rev. Won Yong Kang, director of the Christian Academy of Seoul. (He was referring to President Park of the Republic of South Korea and the Communist government of North Korea.)

Rev. Ernest Willie, former national consultant for native affairs for the Anglican Church of Canada, presented a study on the North American situation.

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NEXT WEEK

New Judge for B.C.

VIEWPOINT

Come and worship: members only

Many churches are taking seriously the need to "do evangelism" — to go out into the world to spread the Good News. We see the need, yet we hesitate because we don't want all of those foreigners in our church to influence our children and to marry into our families. Isn't that right?

Evangelism, for the past number of years, has meant the work of a committee involved in door-knocking Bible distribution with an annual Vacation Bible School for good measure. We have preferred to keep the community at a safe distance, throwing them bits and pieces of Christianity to nibble on but nothing substantial to make them come knocking on your door for more.

There are some areas where an active ministry among the unchurched community is being carried out, but those areas are formal home missions posts which receive our financial support, not our heart support.

Evangelism also means a fair booth, services in an old age home or jail, or running a home for unwed mothers... but please keep them away from our church building. There are many who argue that organized evangelism, if you want to call it that, is not really necessary for the church. We can evangelize every day at work by being a witness to our fellow workers. Evangelism should be part of our daily Christian life. We can all agree with that.

But what happens when that constant dialogue with the fellow worker sparks a response like: "I want to become a member of your church and go to church with you."? Are we ready for that? Do we want that?

When we talk about church growth we like to think of internal growth: young people getting married and having children so that they can

become one more family within our church. Transfers from within our denomination are okay, too, and we will even take a few from sister denominations. Am I too pessimistic? I think that most of our congregations work that way.



A few churches here and there are becoming involved in Congregational Evangelism Training, a relatively new program for many areas which seeks to place an emphasis on organized outreach. Not all churches have subconsciously closed their doors to the world but many have.

A bearded young man in blue jeans (he could have been Christian Reformed!) was given the cold shoulder in a local church because he didn't seem to belong to the same cultural and ethnic heritage.

The consequence of evangelism is church attendance and possibly church membership. Is your church ready for that? Are you ready for that?

Keith Knight

by Keith Knight

Four days of work

WEST VANCOUVER — They said it would never succeed but, after one year of experimenting, the four-day work week has been termed a success. The 40-man patrol division of the police force here has found the year-long experiment to be so successful that they want to make it permanent.

Policemen here don't understand the fuss in Montreal over a four-day work week because it is working so well for them. "Everybody's happy with the schedule," according to Mayor Peter Jones who is chairman of the police board.

The constables, working 12-hour shifts that change at 7 a.m. and 7 p.m., work two nights, have 24 hours off, work two days, and then have four days off. The schedule involves no reduction in working hours for each constable and no additional hiring of personnel.

A recent poll among the men showed the constables supported the new schedule fully because it caused less disruption of family life and sleeping patterns, which are problems for policemen working nights for extended periods.

Besides improving employee morale, the new schedule has increased productivity, reduced absenteeism by 24 per cent and slightly reduced overtime. Staff Sgt. John Ross said: "Looking at all the things constables

NEWSVIEWS

do, such as investigations, arrests, traffic enforcement, and answering calls, we show more activities per hour on this schedule," denying that fatigue sets in after 12 hours on the job.

"We've found that the four-day break means the men come back more rested and eager to start a new shift.

"Overtime has been reduced because the men have time to write up their reports and complete necessary investigations during regular hours. Peak periods in our work are between 8 and 4 during the day and 9 and 3 during the night. On the old schedule, the officer would have to put in overtime, but now he has three or four hours on his shift to finish the job."

It all points to a change in work attitude, yielding increased productivity, yet also improving the employee's home life and attitude towards work.

West Vancouver will be the second municipal force in B.C. to switch to a four-day work week. Police in Saanich, adjoining Victoria, led the way in 1976. The "B.C. experiment" is bound to spread to police forces across the country and will also eventually spill over into other services.

Numerous industries now in Canada function well with a four-day week. It allows one more time to spend with the family...something which we tend to have little of these days.

DATELINE: THE WORLD

by Johan D. Tangelder

One million hear Graham in Manila

The crowds came! More than a million heard Dr. Billy Graham preach during the five day evangelistic campaign, November 23-27, 1977, conducted in Manila's beautiful Jose Rizal Park. The singing of the choir of over 5,000 and the soloists was thrilling. Thousands came forward for counseling after Dr. Graham's invitation at the end of his messages.

A school of evangelism and one for Christian writing were held during the days of the Crusade. The goal of the school of evangelism, with an enrollment of 5,070, was to equip and inspire pastors, theological students and lay leaders throughout the Philippines to spread the Gospel. Financial aid was given to all who could not fully meet their travelling expenses. The school of writing, with 375 registrants, tried to develop talents and encourage Filipinos to write.

The emphasis was on the spiritual ministry of the Christian writer. People are taught to read, but Christians are far behind in providing good literature. To be a Christian writer in this country takes courage and wisdom. True, life has become easier for the journalist since President Marcos has removed restrictions on news-writing and has allowed some editorial liberties. "Until recently," said a

journalist, "the only safe topic to write about was the love life of a butterfly." He also noted that, until a few months ago, when the travel ban was lifted, it was easier to go to heaven than to go abroad. He urged Christian writers to be as tightrope walkers, careful and prudent. A Filipino pastor, who strongly supports Marcos, called the present system of government "a unique democratic dictatorship, run by degrees and letters of instruction."

The Billy Graham evangelistic team was well received by the government. Some high ranking government leaders were members of the crusade executive. Dr. Billy Graham and associates had a meeting with the First Couple, President and Mrs. Marcos. A state dinner was given in their honour and a night was spent at the Malacanang Palace's guesthouse. The President and Dr. Billy Graham also attended a national prayer breakfast meeting. Crusade organizers presented Graham with a plaque of honour in appreciation of his visit, citing him for, among other things, indirectly helping the objectives of building a New Society.

The United Church of Christ in the Philippines (U.C.C.P.) withdrew from crusade participation. The reason for their decision to withdraw concerned

mainly the large expenditures involved. The luxurious and lavishly furnished Philippine International Convention Center was rented for the School of Evangelism and Writing. They felt that the usage of such plush facilities are out of place in an underdeveloped country. Furthermore, they were disturbed about Dr. Graham's close co-operation with the Marcos' government.

What was the Filipinos' reaction to the crusade? It was mixed. Some were enthusiastic. They found the crusade a vital contribution to the evangelical cause and the spread of the Gospel. Others experienced the crusade as demonstration of spiritual unity among evangelicals, despite the many denominations and fellowships. I have also talked to Filipino leaders who were grieved about the lack of contextualization. They felt that the Americans didn't address themselves to the oriental life and thought patterns. They charged that some speakers brought the Gospel in Western clothing. This is a very sensitive issue here at the moment.

The Evangelical Thrust, the voice of Philippines' evangelicals, has an ongoing debate on how to be a Filipino Christian. There is a real longing "to develop a more relevant and effective

proclamation of the Christian faith that will bring to birth and maturity a host of true Christians who are at the same time true Filipinos."

A vivid illustration of this whole issue is the way Westerners have introduced their style of celebrating Christmas to the Orient. Some of the favourite songs are: "I am dreaming of a white Christmas" and "Jingle Bells (dashing through the snow.)" The irony of it all is the Philippine weather is closer to the East and Bethlehem than to Europe and North America. There is always the danger of letting culture, the environmental conditions and thought patterns of one's country shape the Christian faith. Kenneth Scott Latourette chronicled the results of falling into this danger in his 7 volume history of the expansion of Christianity under the category "The effect of the environment upon history."

What are the results of the crusade? Many came forward. Manila churches are busy with the follow-up program. The crusade committee hopes that Graham's evangelistic campaign has started a spiritual momentum. Time will tell. The Philippines needs our prayers for spiritual renewal and revival.

LETTERS

Calvin Center looks for scholars

Dear Sir:

Last year Calvin College established the Calvin Centre for Christian Scholarship to promote rigorous, creative, and articulately Christian scholarship addressed to the solution of important theoretical and practical issues. The centre is now in its first year of operation and the Fellows are very involved in the topic ("Christian Stewardship and Natural Resources") selected for study this year. Good progress is being made and we anticipate various reports on their work becoming available in 1978.

The governing board of the centre has now selected the topic for research during the 1978-79 academic year. The topic selected is *Public Justice and Educational Equity*. The research project here proposed is aimed at developing a Christian view of the role of the state in administering public justice impartially in a religiously plural society such

as ours, focusing this study on the fundamental question of equity in education with a view to drafting a public policy statement setting forth what "liberty and justice for all" means for alternative school systems within a democratic society.

I am writing to ask your assistance in making this topic known to Christian teachers and scholars who may have special interest and competence in the topic selected. The governing board will be pleased to receive and consider applications from persons who may wish to be considered as Fellows in the Centre during 1978-79. Anyone wishing to apply for appointment as a Fellow in the Centre for 1978-79 (September 1, 1978 to July 31, 1979) should write a letter to: Dr. M. Howard Rienstra, chairman, governing board, Calvin Centre for Christian Scholarship, Calvin College, Grand Rapids, MI. 49506 by no later than Febru-

ary 15, 1978. The letter should contain, in addition to the usual vita or resume: a statement of the applicant's interest in the topic; a statement regarding any previous work the applicant has done which relates to the topic, and a statement of the specific contribution which the applicant would anticipate making to the study.

The governing board will plan to interview those applicants who, on the basis of careful review of the above information, emerge as especially qualified to participate in the centre's activities. Conditions of appointment to the centre will be established on an individual basis, but generally will be consistent with those governing normal faculty positions at Calvin College. More specific information can be provided to individual applicants as needed.

Anthony J. Diekema
president
Calvin College

David Maines praises Calvin

Dear Sir:

On the January 5, 1978 telecast from Canada's first fully equipped television studio, host David Maines spoke of John Calvin and his views on the Holy Spirit. Maines said that Calvin had great understanding of the Holy Spirit's work. He said that Calvin taught that the gifts of the Holy Spirit should be operating in the Church at all times.

Maines took a rather condescending and "I knew this a long time" attitude as he enthusiastically endorsed Calvin. It was as if he was saying, "Here is a man after my own heart." I think only God should say that.

It is the Holy Spirit who has kept truth alive through all the centuries of the Christian church. To know the truth is no credit to Calvin or Maines, but it is to the credit of the

Holy Spirit. If Calvin and Maines deserve praise it is because they have not been disobedient to the heavenly vision.

The telecast called 100 Huntley St. is the result of obedience to a call from God. Are we helping to sponsor this program? Are we helping as counselors on the phones? It is significant that this telecast originates from downtown Toronto. There are many lonely people in Toronto's high-rise apartments and offices. It is significant that so many "Calvinists" who are eager to see the gospel go out live in Toronto.

Maines reported that on the phones as counselors there were people from 14 denominations. Were the Calvinists on the Counselors' phones too?

June VanFarowe
Guelph, Ont.

Discipline and evangelism

Dear Sir:

With reference to the letter of brother Haverkamp "Concerned about discipline within the church" (C.C. Nov. 11), I thought it necessary to respond in order to bring forth the principles of evangelism outreach.

I, too, wish to express concern on how to apply discipline. I must emphasize that we must act very carefully in situations with outsiders, whereas we as disciplined, mature Christians within the church have strong ruling conditions and ecclesiastical mandates which lead us into situations requiring disciplinary actions.

Except for some differing on

minor points, I do agree with brother Haverkamp on the history of the Vanastra outreach mission. But brother Haverkamp left the C.C. reader with the distinct impression that the vast majority of the Clinton congregation was supportive of consistory's decision as well as the appeal to synod. This simply is not factual.

A vast rift was and is created by the rulings of council and synodical appellants. I heartily agree that marriage is instituted by God since Adam and Eve. Anyone who is separated or divorced without the reasons mentioned in the Bible and then marries someone else is living in adultery.

But don't lose sight by the complexity of specific situations for as soon as we categorize situations into "good" or "bad" through biblical study, are we then not astonished how the Lord Jesus acts and re-acts in similar cases?

We are commanded to listen to Him as the great leader and shepherd of the church who also seeks the lost. Honor your marriage and its vows and be pure, for God will surely punish all those who are immoral or commit adultery. But we must accept them in the hope that also through our admonition and teaching they may see and accept the scriptural sanctity of marriage. Did the apostle Paul not

accept, as our foreign missionaries do, men who had several wives, and yet confess Jesus as their Lord?

Truly, as consistory has stated and emphasized repeatedly, we must watch and observe our doctrines. But do you honestly believe that our doctrines do not leave room for special cases? Classis has, and rightly so, declared this situation a special case.

If, through our laws and doctrines we must reject this person to keep our church pure, do we not bring upon ourselves the consequences of rejecting a person whose sins are already forgiven through our Lord? Do you think the Lord condemned the woman at the well?

Should we as a church then not weigh this situation carefully and out of loving kindness accept this fellow believer? Otherwise we would really be a dead church. We have to be so careful not to stand in the way of those people whom the Lord Jesus is calling through the Holy Spirit.

Therefore, my dear brothers who are also concerned about the matter of discipline in our churches, if we have ears, let us hear. Classis and synod have expounded what the spirit has revealed to the churches. May we all find peace with their decisions and once again proceed in proclaiming the Good News to all men.

A. Jongejan
Goderich, Ont.

Farmers caused some environmental damage, too

Dear Sir:

I found Nick Hogeveen's article "Progress: more houses, roads and concrete" rather pessimistic and somewhat misleading. His general message of man's responsibility to protect the environment and to not just talk about being a good neighbour but to be one, is very commendable.

I am a forester by profession and have lived in rural and truly remote areas as well as cities from the Yukon to New Brunswick and can understand Mr. Hogeveen's desire to live in the wide-open spaces. However, he seems to point the finger at urban citizens alone for damaging the environment.

Pollution and destruction of our air, land and water has been done by some of our

rural citizens also. For example, the once thriving Atlantic salmon population of Lake Ontario was destroyed mainly by farmers. Working the soil close to river and creek banks permitted erosion to destroy the gravel spawning beds of the fish, and to warm up water temperatures.

More money, more buildings, more highways do not necessarily make progress but often can lead to progress. A prosperous economy can create more jobs and allow costly pollution control and park formation. Rather than being pessimistic, I would think awareness of the environment has increased in this country over the past 40 years or so. This of course is not to say there isn't room for continued progress. The forest industry of

Canada, for example, was unconscious of the environment and the future at the turn of the century 78 years ago. Forests were raped of timber for thousands of square miles and forest fire control was next to nil. Today forest management is not perfect but is certainly a lot more responsible. Forests are not just immediate sources of timber any longer, but managed in co-ordination with fish and wildlife, flood control, recreation and aesthetics also.

There are many ways to be a good neighbour, including, taking advantage of local conservation authorities, government parks and interpretive programmes, attending government meetings, or joining an organization such as the Ontario Federation of Naturalists — a group of

people dedicated to protecting the environment.

Roger Powell
Rexdale, Ont.

All Canadians

Dear Sir:

Give credit where credit is due.

I just read your statistics column in Dec. 23 C.C. As far as I know, all candidates accepting calls in Canada (during 1977) are Canadians except one, and proud of it. No Canadian accepted a call to the U.S. of A.

I for one object to having my home address listed as Grand Rapids, I only speak for myself but I would like to see that the Canadian Christian Reformed Churches get credit for its own candidates. My home address was Hamilton, Ont.; J. Kuiper was from Athens, Ont.; J. Tenyenhuus was from Newfoundland.

Rev. W. Geerts
Agassiz, B.C.

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Church Page

Church News

CHRISTIAN REFORMED

Address change

Rev. Henry Smidstra, P.O. Box 534, Greenhills, Rizal, Philippines 3113

Classis Hamilton

Classis Hamilton met in regular session on January 18, in Hamilton (First) CRC to conduct regular business and to commemorate the 25th anniversary of the creation of the classis.

An anniversary booklet was presented at classis which outlined the history of the Niagara Peninsula since the mid-1920s. The booklets will be distributed to each family by the local church. A special evening service was held following classis.

Classis established a special committee to look into the possible creation of two new classes. There are presently 21 churches in Classis Hamilton with the possible creation of three or four more during the next few years. The committee will report to the September meeting of classis.

Delegates to synod were chosen. Concern was expressed over the situation in South Africa and

that concern will be conveyed via the denomination's committee on inter-church relations. An apparent lack of topics which deal with Canadian issues was also expressed in connection with The Banner, the denomination's official publication. That concern will be expressed at the February meeting of the Board of Publications.

Elders conference

Two elders conferences were recently held in Classis Chatham, one in Chatham and one in London. Elder O. Okkema of Chatham (Calvary) CRC introduced the subject, "Preaching of the Word."

Mr. Okkema pointed out that one of the responsibilities of the elder is to maintain the purity of the Word. The elder must have some knowledge of the content and purpose of Scripture.

A warning was issued that preachers must stick with their text which should be dealt with in its context. Ample time should be allowed for the preacher to prepare properly. A lively discussion followed this positive introduction.

Home for the Aged funds grow

If things keep going the way they did in November and December of 1977, the home for the aged in Classis Hamilton may be started in late spring of this year.

Last fall a drive was planned for all the Christian Reformed Churches in the classis, but some decided to have it in the early spring of 1978, since they expected better results then.

The character of the drive in this way changed from a "blitz" campaign to a steady, continuous buildup. So far we have received the results from less than half of the churches, totalling about \$200,000. It's a good beginning, and the board is grateful to those churches who really went all out to

inform the people about the Home, to generate enthusiasm and who canvassed faithfully from home to home with gratifying results.

Other churches obviously were hampered by weather conditions, or lack of preparation. They will have to go back to their people.

Individual people and business firms who were not canvassed yet sent in their contributions directly to our mailing address: Box 1078, Beamsville, Ont. L0R 1B0, Ont.

Do you want more information? Invite one or two board members to come to your congregational meeting, Golden Age Club, or what have you.

In loving memory of Joyce

Monday-morning: in many homes throughout B.C., the phones ring with the same message... "Have you heard? Joyce died last night, she did not suffer." The reaction, though spoken in different words and languages, expressed the same thought; "Thank you Lord for taking Joyce before she suffered and 'Thank you Lord for what Joyce gave to all of us.'"

Who is this Joyce you may ask; a high-ranking government official, a leader in church or community, or perhaps a successful business person? No, Joyce was none of these, she was a little girl, just twelve years old and severely retarded since infancy. Last year when sudden blindness struck Joyce, the doctors discovered a brain-tumor, and the prognosis was pretty grim. Yet Joyce in her special way, has left the Christian community a legacy, far more valuable than many a high-ranking official ever did.

How is this possible? God in His grace used a blind girl to open our eyes for the needs of the retarded who could not attend Christian schools, Sunday schools or catechism classes. And so it was that late in 1970, the groundwork was laid to form Bethesda, the Christian Association for the Retarded, with Joyce's father Ed the driving force. Little did we dream then, that in just a few years this association would grow into a province-wide, inter-denominational society with over two-thou-

sand families supporting it. Yet Bethesda has become much more than just an association to look after the needs of the retarded and their families.

Bethesda... means a Christian home away from home for the teenagers in our group home in Abbotsford. Bethesda means a summer program and a special Sunday school class, a joy for the children, a blessing for the teachers, and a marvelous evangelical outreach in the community. Bethesda also means a Saturday relief program, intended to relieve the burden of the family one day a week, but which has become to us a lesson in love, humility and compassion. Bethesda taught us that a true faith and a deep love for God has nothing at all to do with a bright mind or a good education, and it taught us that denominational barriers can be overcome. Bethesda means a group of teenagers from Linden Lodge attending our church services every week for several years. They don't always understand the sermon, but they always sing along, and many a child or adult has had the opportunity to look up a hymn or scripture passage for one of those teenagers so they could read or sing along. Yes, God used Joyce, and retarded children in other communities, to make this all possible.

Friday-evening: in many homes throughout B.C., the conversation is the same, for today was Joyce's funeral. The church was nearly filled

and the procession to the cemetery stretched over many miles, led by a simple white hearse. Who was this Joyce? She was a little girl, just twelve years old, severely handicapped in many ways, but with a ready smile and a hug for those who knew her well. She, in her own special way, has been an example for all of us. The pastor, himself a father of a severely retarded daughter, spoke about "the Kingdom of God at work here on Earth", we as Christians ministering to the helpless, and Joyce serving us who are strong. The famous Linden Lodge Praise Choir sang three numbers, a little loud, a little off-key at times, but always sincere and from the heart. A very moving part of the service was when one blind member of the Praise Choir, sang the 'Lord's Prayer'. This is how we said farewell to Joyce today, sad of course, we'll all miss her terribly, but there was joy too in looking beyond the grave towards the resurrection, when there shall be no more blindness, no headaches, seizures or retardation. Let us always remember Joyce as she really was, and as best expressed in the words of her favorite song, sung at the grave side today:

Jesus bids us shine with a pure, clear light, Like a little candle burning in the night, In this world of darkness, so we must shine, You in your small corner and I in mine.

Nel Molenaar,
Langley, B.C.

FROM COAST TO COAST

ALBERTA

Brooks - CKBR 9:00 a.m. 1340
Drumheller - CJDV (Sat) 8:30 pm 910
Edmonton - CHQT . . 8:30 a.m. 1110
Edson - CJYR 10:00 a.m. 970
Ft. McMurray - CJOK 9:00 a.m. 1230
Peace River - CKYL . 7:00 p.m. 610
Taber - CKTA 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford - CFVR 11:30 a.m. 1240
Burns Lake - CFLD . . 9:15 a.m. 1400
Duncan - CKAY 7:30 p.m. 1500
Kamloops - CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley - CJJC 10:05 p.m. 850
Osoyoos - CKOO . . . 8:30 a.m. 1240
Penticton - CKOK . . 8:30 a.m. 800
Smithers - CFBV . . . 9:15 a.m. 1230
Summerland - CKSP 8:30 a.m. 1450
Vancouver - CJVB . . 9:00 a.m. 1470
Vernon - CJIB 10:00 a.m. 940

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Altona - CFAM 9:30 a.m. 950
Boissevain - CJRB . . 9:30 a.m. 1220
Steinbach - CHSM . . 9:30 a.m. 1250
Winnipeg - CKJS . . . 9:15 a.m. 810

SASKATCHEWAN

Estevan - CJSL (Mon.) 9:30 pm 1280
Regina - CKRM 10:30 a.m. 980
Saskatoon - CFQC (Sat) 9:30 pm 600
Weyburn - CFSL (Mon) 9:30 pm 1190

ONTARIO

Brantford - CKPC . . 10:00 p.m. 1380
Cornwall - CJSS . . . 8:00 a.m. 1220
Ft. Frances - CFOB . 10:30 a.m. 800
Hamilton - CKOC . . . 7:00 a.m. 1150
Kapuskasing - CKAP 9:00 a.m. 580
Kingston - CKLC . . . 8:30 a.m. 1380
Ottawa - CFGO 8:30 a.m. 1440
Owen Sound - CFOS . 1:30 p.m. 560
Pembroke - CHOV (Sat) 7:00 pm 1350
Sarnia - CHOK 8:30 a.m. 1070
St. Thomas - CHLO . . 4:30 p.m. 1570
Stratford - CJCS . . . 1:00 p.m. 1240
Thunder Bay - CFPA 9:30 a.m. 1230
Toronto - CHIN-FM . 8:00 a.m. 101
Toronto - CKFH . . . 9:30 a.m. 1430
Wingham - CKNX . . . 10:30 am. 920

NOVA SCOTIA

Digby - CKDY 5:00 p.m. 1420
Kentville - CKEN . . . 5:00 p.m. 1490
Middleton - CKAD . . 5:00 p.m. 1350
Nw. Glasgow - CKEC 7:30 a.m. 1320
Sydney - CJCB 10:15 a.m. 1270
Windsor - CFAB 5:00 p.m. 1450

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Montreal - CFCF . . . 9:30 p.m. 600

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THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3



Canadians respond with Christmas gifts

Continued from page 1

for one may be equal to \$100 for someone else in value. But I thought you should know what an assembled group of Christian Reformed young people have done that you may have cause to give praise to the Lord.

It might be well to remind you that in making out a cheque the name to be used is: The ministry to seafarers. All contributions are income tax deductible and you will receive a receipt in duplicate. If you use this name your contribution will be used for the purchase of the Scriptures, in all the languages needed.

If you should make out your cheque to the Mariners House, your contribution will be used for the general operation of Mariners House and cannot be used for the purchase of Scriptures.

It should also be made clear that the Welcome Hall Mission, is not the same thing as the Ministry to Seafarers. The Welcome Hall Mission is an evangelical mission to the unfortunates in the city of Montreal. The Christian Reformed Church at one time through the broader assemblies of the deacons sponsored a full-time worker at Welcome Hall Mission. No longer do we have a full-time worker at Welcome Hall Mission.

In the Ministry of Seafarers the distribution of Christmas parcels is an exciting experience particularly as it opens up so many opportunities. Every ship receives a personal Christmas message in which I attempt to explain

as briefly and as lucidly as is possible the meaning of Christmas, as well as the reason why you are sharing in this, with your gift. Twenty-six ships, this time, received such a message with your parcels, some as early as the middle of November as we aim for those ships which are at sea during Christmas.



On board the Zinnia before packages were opened.

Did we have enough parcels to supply all the ships we intended to supply? No, not this time, I could have used another 200 at least, but I suspect that the reason was really the late closure of the St.Lawrence Seaway.

What should also be said is this: I did receive more parcels than I have ever received before and what you would want to know is that the group

of young ship visitors in the Port of St.John, New Brunswick operating under the name: Life-Raft have also received a goodly number of parcels, mostly from the Churches in the Maritimes, while my colleague, the Rev. J.EF. Dressehuls, Chaplain to

Seafarers on behalf of Classis British Columbia, in the port of Vancouver has been generously supplied by no less than 1500 parcels this last season, most of which have been prepared by a variety of churches and societies in that Classis.

Stag Line, Limited
North Shields
England

m.v. ZINNIA
at: Sea
date: 26th Dec. 1977

Dear Sir:

On behalf of myself, officers and crew of the m.v., I should like to thank you sincerely for the gifts which were provided by the people in a variety of Christian Reformed Churches and delivered by your goodself to the ship during our recent visit to Montreal.

The pleasure which we received from these gifts were immense, I may go so far as to say there are insufficient superlatives to describe the feelings of us all, so far from homes and families, opening gifts supplied by people we shall probably never meet.

If this is a sample of Christianity Sir, then I am all for it.

We thought you might like to see a couple of photographs taken before everyone with great excitement dived into the parcels. I'm certain there will be more than a few sincere thank you notes sent to the persons who enclosed their names and addresses. If some people are disappointed at not receiving a personal thank you would you be good enough to explain that a lot of my crew are Cape Verde Islanders who speak very little English and would find it almost impossible to express their gratitude without getting terribly embarrassed and tongue tied. I assure you that if they could put their thanks into words they certainly would not hesitate.

Thanking you and your friends once more, I remain,
Yours faithfully
B. Rowlings, Master m.v. Zinnia

Charter Class 1978



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Please note: An error has been made in the advertisement of January 13, 1978. It read **From \$399.00** and should have been **From \$339.00**. Our apologies for the inconvenience it might have caused

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	2 weeks	3 weeks	4 weeks	6 weeks	Date Mon	Price PerPerson
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• May 11	May 27	Jun. 3	Jun. 10	Jun. 24	Mar. 27	\$369
• May 18	Jun. 3	Jun. 10	Jun. 17	Jul. 1	Apr. 3	\$389
• May 25	Jun. 10	Jun. 17	Jun. 24	Jul. 8	Apr. 10	\$389
• Jun. 1	Jun. 17	Jun. 24	Jul. 1	Jul. 15	Apr. 17	\$419
• Jun. 8	Jun. 24	Jul. 1	Jul. 8	Jul. 22	Apr. 24	\$419
• Jun. 15	Jul. 1	Jul. 8	Jul. 15	Jul. 29	May 1	\$419
Jun. 22	Jul. 8	Jul. 15	Jul. 22	Aug. 5	May 8	\$449
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Jul. 27	Aug. 12	Aug. 19	Aug. 26	Sep. 9	Jun. 12	\$449
Aug. 3	Aug. 19	Aug. 26	Sep. 2	Sep. 16	Jun. 19	\$419
Aug. 10	Aug. 26	Sep. 2	Sep. 9	Sep. 23	Jun. 26	\$419
Aug. 17	Sep. 2	Sep. 9	Sep. 16	Sep. 30	Jul. 3	\$419
Aug. 24	Sep. 9	Sep. 16	Sep. 23	Oct. 7	Jul. 10	\$419
Aug. 31	Sep. 16	Sep. 23	Sep. 30	Oct. 14	Jul. 17	\$389
Sep. 7	Sep. 23	Sep. 30	Oct. 7	—	Jul. 24	\$389
Sep. 14	Sep. 30	Oct. 7	Oct. 14	—	Jul. 31	\$389
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Basic english revisited

SIOUX CENTER, Iowa — Are high school students adequately learning the three R's (reading, writing, and arithmetic?)

No, according to Verne Meyer, English and theatre arts instructor at Dordt College, and Pat Sebranek, English teacher in Union High School near Racine, Wisconsin. Consequently they decided to write an English handbook, "Basic English Revisited."



Verne Meyer is concerned about your student's reading and writing abilities. That's why he co-authored "Basic English Revisited," a student handbook just published.

While teaching English in a northern Michigan high school, Meyer became concerned that students seemed to write poorly and that the curriculum design in the high school did not encourage a lot of writing. He then accepted a teaching position in Wisconsin and met Sebranek, who had the same feelings.

"A popular thrust in education today, and an important one, is to do a better job of teaching the three R's," said Meyer. "But we were concerned that, while two of the three R's are reading and writing, a student spends only one sixth of the school day in English class actively learning how to read and write. For that reason we wanted to find a handbook for teaching reading and writing in all disciplines."

But they couldn't find such a source, so they wrote one: a 35-page publication called "The Four-Year Sentence." The response to it in their high school and in area schools was favorable so they decided to expand on it and write a second edition.

For two years, the two men researched, wrote and compiled information which has just been published in the handbook, "Basic English Revisited."

In addition to basic grammar rules, instructions for writing essays and research papers, a list of commonly misspelled words, reading instructions, and library skills, the 116-page book includes math symbols, hand signs, commonly used parliamentary procedures, a dictionary of prefixes and roots, traffic signs, a periodic table of the elements, a table of weights and measures, a map of the U.S. and the world, the preamble to the Constitution, emergency first aid tips illustrated with comical examples and cartoons.

"Basic English Revisited," a paperback, is available at the Dordt College Bookstore or can be ordered by sending \$2.45 to "Basic English Revisited," 275 Robins Run, Burlington, Wisconsin 53105.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The man in my office was trying to impress me with his success. To make his point he took out a pocket folder and he showed me about thirty credit cards which sort of unfolded before my eyes. He said, "I can go anywhere and buy anything I want with these." This was a symbol of power as far as he was concerned. I hardly dared ask him if he paid his bills when they came in. I did not do this because one of the problems in his marriage was money. He had forgotten about the words of Paul in Romans, "Owe no man anything," because he owed many people and many companies.

The credit card society in our country says: "buy now, pay later". You can do this in many ways. Fly now, pay later. In many stores they ask you, "Is this cash or charge?" As far as they are concerned it makes little difference. This means that all of us pay for these little convenience cards. In fact, some places won't take a check, but they will take your credit card. When you travel a great deal a credit card is almost a necessity. Buying and selling is a way of doing business for many people. When you have sufficient funds to cover your charges there is nothing wrong with its use. I know there are people who argue that credit cards cost money. It adds a certain amount to the price of objects and commodities. When other people make use of it, you are paying for their use of a credit card and for this reason you can also use it yourself. I don't know if you have ever stopped in a filling station that is open late, where there have been a large number of robberies; they will only take a credit card. For this reason, it is a convenience for us.

In the case of the man I was seeing, the problem was that his family spent more than they could afford. The whole family had been overspending. Instead of working together to get

THOUGHT FOR THE WEEK

Our life is often like a crazy quilt made up of little patches with very little design. We are all in such a great hurry, so busy about many things that we scatter our efforts and we are in danger of forgetting the real purpose, the real design of living and that is to make Christ the center of our lives.

out of the financial difficulty, they blamed each other and each kept on using credit cards.

Credit card living is characteristic of our generation. Our government doesn't use credit cards to build up those billions of dollars of debt that we have as a country, but each congress again allows more debt to be added. The interest we pay on our national debt is an enormous amount of money. Yet no one seems to worry about the national debt. Each year we find that the budget overspends what we take in; this seems to be one way of living.

A lawyer that I saw at a meeting the other night told me that money ranks third as the cause for divorce. Others will say that it is second. Infidelity is usually the first. There is good reason for this. In our culture money is a standard for power. The person in the family who controls the checking account, that holds the purse, holds the position of power. This is true for both who have enough money and for those whose income is not quite enough. Debt is really a naughty word in our culture. The credit card ads don't talk about debt. They may use other words such as "somebody is in an embarrassed circumstance," or "he is in the

Credit card living

red," or "he is insolvent", or "he is deep in debt." We all use nice little words, but when it comes down to it, it leads to a lot of debt and a lot of debtors. This situation in the home leads to this point: A wife says about her husband, "If he only had more ambition he could make more money, like some of our friends." Or a husband says about his wife, "If she only managed the money a little bit better, didn't buy such expensive clothes, we would be getting along a lot better."

When children are young, they have a feeling that mother and dad can give them almost anything, because they are so rich. They have seen the dollar bills they have in their billfolds and it is an awful lot compared to what Jimmy has in his piggybank. As they grow up, they see that their parents can't handle money well. Every once in a while the parents have to say we can't afford it. They even ask one of their teenagers to answer the phone because they are afraid it is a bill collector. They see the fact that there are stacks of bills that haven't been paid, and that the family is in shambles because of their finances. Youngsters note these things.

I have talked to young people who lost respect for their parents because they said they just didn't know how to take care of money. There may be many reasons for parents having this difficulty. It may be possible that their parents never taught them how to use money. Of course, these parents aren't doing a good job of teaching their children how to use money, but money becomes a matter of power. In our situation this is so true. In the world at large, money talks, money speaks. This is the kind of thing that you see around us in the world at large. In business, in the area of income, in the city, in the state, the school budgets and wherever you look, money speaks so tremendously loud. This is so true all over the world. It has become one of these things with which we live.

In recent years a larger percentage of bankruptcy is occurring. I know there are bankruptcies that have taken place because of the fact that people have absconded with the funds or something like this, but it is a legal way out of financial bind. It means that a person cannot pay his debts. We all know that our banks all have a large sum of money each year for bad debts. These debts are written off. If you are in an institution and you see a large amount of accounts receivable that have to be written off each year, you recognize that these problems are faced in every area of life.

The churches have this problem of dealing with finances. Is there a Christian way of handling money? I think there is. Paul says, "Owe no man anything." More than this, if we are to set our priorities straight, then also we ought to teach this quality to our children and practice it ourselves. We are not to allow ourselves luxuries we cannot afford. We are not to allow ourselves to be so dominated by finances, by money, that it ruins our health, our marriages, or families, that it interferes with life in general. Yes, credit card living has its dangers.

I think that as Christians we ought to be well aware of the fact God says one-tenth of all you have is mine, but when you have given the tenth, what about the other nine-tenths? You can't use them as you please. God gives them to us to use them as trustees for him. We are going to have to give account of every cent some day. Hopefully, as Christians we will recognize this in our spending. Whether we use credit cards, checks or cash, it makes little difference. We should use our money as a gift from God.

What is your estate?

In our first three articles we have concentrated on decisions regarding the people who should be involved in various aspects of an estate. The executor makes the decisions according to the legal powers you give him in your will. He or she decides your legal, personal business, and property affairs. The guardians you have named will be responsible for any children under the age of majority, a disabled person or mentally incompetent person. Both the husband and wife in his and her own will usually name each other to take these two functions. If both die within a short period of time, usually 30 days, then the alternate persons as named take up their duties.

Now we wish to discuss some of the questions and concerns about the property in the estate, and define what you can and can not do with your property. One of the main principles of law is that a legal contract of any kind has first right over a will. Here are some examples to clarify this.

A house owned by joint ownership, namely, two names on the title deed, cannot be given away by means of a will. The title deed controls the property, and the property automatically by law goes to the second person named on the document. However, we must warn you at this point. If both persons die in a traffic accident or fire within a short time of each other, a proper will can take effect. Thinking that jointly owned property passes automatically to the survivor is a poor reason to delay making a will.

Another example is an insurance policy in which you have named one or more beneficiaries. The contract, for example, may state that in the case of your death (the husband's), the wife is to receive the benefit.

In the above two cases, neither the value of your "part" of the house, nor the proceeds of the insurance, can be given away by you in your will.

Any debt instrument on a property is not removed by a will either. A mortgage on a property still has to be paid, no matter what you have said in your will. Many mortgages, of course, are life insured. In that case the insurance company pays off the mortgage and the house would be clear of that debt.

When you make decisions about dividing your estate and to whom you give it, you should first of all have a realistic understanding about how much you really own. Over what property and amount of money can you decide, and what passes on to others outside of the will?

If most of the property is owned jointly, and you have beneficiaries on your RRSP, RHOSP, pension plan and life insurance policies, probably only a few thousand dollars would pass by will in case of your death. However, in case of two deaths, your estate may suddenly be worthy hundreds of thousands of dollars to be passed on by a properly drawn will.

Because of this difference in the size of an estate in one death or in two deaths, a will is usually made up of two parts, the first providing for your death alone, and the second part for the situation in which a husband and wife die together. It doesn't happen often, but that is why you take care of these matters. Fires don't happen that often either, but people feel very uncomfortable to be without fire insurance.



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Third of five articles

The church in the mirror of the nineteenth century

by John D. Hellinga

"Het Reveil"

For a proper introduction to the Revival, one of God's wonders of the nineteenth century, we must travel to Switzerland, Germany and Belgium.

Not only the Reformed churches in the Lowlands were in the grip of modernism but the chill winds of nineteenth century modernism were also blowing strongly in Geneva, the birthplace of Calvinism. The city of John Calvin, the Reformer, had become the citadel of rationalistic modernism. Geneva in the nineteenth century was strongly influenced by Rousseau, the French rationalist. Cesar Malan, an evangelical preacher in Geneva, was forbidden to preach the Word there and forced out of the city. The situation in Geneva at this time was worse than in Holland. The Reformed churches in Holland permitted liberalism in the pulpits but, at the same time, were somewhat tolerant of the sound preaching and teaching of the Word. In Geneva, however, the confessional preacher was not tolerated by the enlightened liberal "ministerium". The official theological position in Geneva was so far to the left that such cardinal Scriptural truths as the Holy Trinity and the deity of our Lord were denied.

But our faithful covenant God does not forsake His Church. The gates of hell shall not prevail against her. Jean Henry Merle d'Aubigne, strongly influenced by Cesar Malan and the Scottish preacher, Robert Haldane, accepted a call to Hamburg. Here he passionately preached for a period of five years, the Christ of the Scriptures and His claims on all of life. Enlightened modern Germany could only listen to such proclamation for a limited period of time. After five years, d'Aubigne was forced to leave Hamburg and providentially was led to accept a call to Brussels. Here the Dutch king Willem I became one of his regular listeners.

Groen Van Prinsterer, who as secretary to the king moved to Brussels, became one of the regular worshippers in the Protestant congregation of Brussels and was led to a wholehearted evangelical faith through the Christian ministry of d'Aubigne.

When this brilliant historian and statesman returned to The Hague, he knew by faith that the Christ whom he had found must not only be worshipped

through the preaching of the Word in the institutional church but as Lord of Life must be worshipped and obeyed in all areas of life, the political sphere of life included. After all, German enlightened modernism and French atheistic rationalism had not only raised havoc among the preachers in the pulpit but were also responsible for the godless revolutionary ideas in the political world.

The utopian ideologies of an enlightened mankind proved to be utter failures. The modern world, which constructed faith-communities, government, industry and education according to its own "enlightened" laws, had spawned revolution upon revolution. The foundations of modern society were rocked by the French Revolution in 1789. Napoleon's imperialism of 1812, the war of 1812, the breakaway of Belgium from Holland in 1830, the revolutions during 1848-1849 in France, Germany, Austria and Hungary, the Civil War of 1861-1865 in the U.S.A. etc.

Together with men like Abraham Capadose, the Portuguese Jew; Isaac Da Costa, a converted Jew; Bilderdijk, the poet; and many others, most of them literary persons, compassionate aristocrats and lawyers (but very few ministers of the Gospel!), Groen Van Prinsterer began to pray and work for a revival in the Church, the body of believers. Since the Church as body of believers comes to manifestation in all areas of life, this revival was to touch many areas of society.

The prayers of these men of the Reveil were answered and their labors blessed beyond expectation. Christian day schools were established, Christian social work among estranged youth and unwed mothers was initiated, and, at the same time, the men of the Reveil fought valiantly for the abolition of prostitution and slavery.

Groen Van Prinsterer was the leader in the struggle for

educational freedom in Holland, where today parochial and private Christian schools stand on an equal footing with secular ones. He brought the evangelical party in the Netherlands back to involvement in public life.

His book, "Unbelief and Revolution", is a classic statement of Christian political, anti-revolutionary thought. In this work he contends that the French Revolution of 1789 was prepared by the revolution in European thought of the preceding century which was the fruit of unbelief. Prophetically, Groen predicted a continuation of political revolutions as long as men refuse to listen obediently to God's prophetic Word for the political arena. The only effective antidote against revolution is the Gospel.

"Unbelief and Revolution" denies that the secularization of public affairs is beneficial, and challenges Christians to get involved in politics. Groen also prophetically predicted the drift of Western politics to the left. He pointed to the ideological consistency of communist socialism and anticipated its triumphs. Groen spent his life attempting to chart a new course for politics along anti-revolutionary, Christian-historical lines.

Groen's work was blessed. The men of this revival movement were the early forerunners of Christian social action in many areas of life. Inspired by the Reveil, Abraham Kuyper could organize a Christian Free University, develop a Christian school movement, take the lead in Christian politics, and as a Minister of the Gospel, lead the Church back to the Word of God and the confessions of the Reformation.

I hope to write more about Kuyper and the Doleantie movement, which was another "wonder" of the nineteenth century, in a forthcoming article.



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Politics

Some thoughts on capital punishment

It was a cold blustery November day when I knocked on the door at 14 Lottie Dr. in Chatham. There was a warm welcome awaiting me and minutes later we were into the thick of a discussion on capital punishment.

This was no ordinary conversation. These were people who had suffered the loss of their daughter the previous summer at the hands of a murderer. Suddenly, all of your ideas about capital punishment come crashing up against such an agony.

We spent the next hour sifting through the arguments pro and con: Finally, I suggested they write a letter to the Minister of Justice about Capital punishment. We could print that in C.C. and write some thoughts to consider on the issue along with it.

Some cautions:

- Capital punishment is not to be dealt with as any more a moral issue than others; (ie.) language rights, tax reform, etc. It is part of a broader understanding of justice. If we are getting involved here in this topic we must also speak out on any other topic.

- Capital punishment must be seen in the light of what you believe concerning punishment in general in a society. We are talking here about government punishing — that is not the same as punishment in a family or in school (hopefully!)

Some suggestions:

- Capital punishment is not a form of protection. Capital punishment can be based on your understanding of justice not because it would bring about certain desired results. Even if capital punishment could be proven to reduce the murder rate we can't use that as our argument. Then we would be saying that our goals justify our means.

- Some defend or oppose capital punishment on the basis of the sanctity (sacredness) of human life. Since life is holy he who takes a life ought to lose it. Conversely, it is argued, since life is holy no one can take a life by means of capital punishment. Either way you are trapped. Life is to be respected but its value is not absolute. You do not protect life at all costs. I am afraid here is where we sometimes run stuck in our defense of our abortion and euthanasia positions as well.

- The fifth command does not say you may not take a life. Instead it says you may not take life unjustly. That is crucial. Then our discussion is in the right area (ie.) that of justice. The government is called to do justice to all citizens and part of that is to carry out punishment. That justice is to be always coloured by a calling to a return to what is right. It is not only a matter of an "eye for an eye" etc. for then as John Diefenbaker said

"nobody would have eyes to see with!" In the case of murder, where the victim has no chance for continued life in any form the same will have to apply to the one who took away those rights.

- It would not make sense for us to defend capital punishment without at the same time being involved in rehabilitation of those who are in the wrong in other crimes. We cannot only propose capital punishment and not at the same time promote healing in our social life by means of political and personal involvement. For example, most murders occur within a domestic situation. Are we first in line in being a support to our neighbours and creating agencies that can help them? I'm afraid we would rather gossip and call for the death penalty for the enraged husband when he comes home to kill his wife.

- Finally, when you share your understanding of capital punishment take the time to work it out as part of a large Biblical view of society. This is not such a worked out position. It is intended as discussion starters to get you thinking. When you have shared some of your ideas with others and written them down, why not share your wisdom with the Minister of Justice. Send a copy of your letter to the Prime Minister and your local M.P.

Ben Vandezande

An open letter

Rt. Hon. Ron Basford
Minister of Justice
Ottawa, Ontario

Dear Mr. Basford:

In our opinion we should all be seriously concerned about a general breakdown in morals in our society. We, the voters, hope and expect our government to make right decisions also in such matters.

Capital punishment is such an issue. When we are talking about murderers we are convinced that for the sake of justice, capital punishment should be reinstated. Penitentiary does not necessarily make a person penitent or prevent him from repeating his crimes. Justice asks that we have capital punishment, not for revenge but because then the government is punishing the wrongdoer for his taking of a life.

We ourselves have suffered a very grievous loss this past summer by having a loved one taken away from us by the hand of a murderer. It is not revenge we are seeking since that in no way could compensate for such a terrible happening.

We hope and pray that you will give this matter your serious attention.

Yours truly,
Mr. & Mrs. W. Veldboom
14 Lottie Ave.
Chatham, Ont.
N7M 4G1

cc. Prime Minister Trudeau
M.P.

Study Outline #4

Government is there for your good

The basic teaching of the scripture is that the government, the state and its institutions exist for the good of all of the citizens. They are one of the main channels by which God establishes His justice, and so they as institutions are called by God to love their neighbour by doing justice to them.

Any political official has been given authority from (like everything else) God in Christ (Math. 28:18). So (s)he must use this authority to develop a society where neighbourly love and justice are given some content. That authority is for service — not for the good of the one in authority. It is to act for good, not to give in to those with the most influence.

These are powerful words, words that need to be expanded on in order for us to sense their potential for justice. But let's realize that those words are not always fulfilled. Take for example, Christ's death. Crucifixion was a common means of execution of revolutionaries by the Romans. The charge that was brought against Jesus was that He claimed to be "King of the Jews," and "Any man who claims to be king is defying Caesar" (John 19:12). The case against Him was, "We found this man subverting our nation, opposing the payment of taxes to Caesar, and claiming to be Messiah,

a king." (Luke 23:2) When Pilate sent Jesus to Herod, who questioned Him and returned Him to Pilate, "That same day Herod and Pilate became friends; till then there had been a standing feud between them" (Luke 23:12). Normally distrustful of each other, they united quickly to oppose this new threat who called their power and authority into question. Pilate agreed to have "their king" crucified, but they replied, "We have no king but Caesar" (John 19:15). That crucifixion contradicts a proper exercise of the authority given to government. We must see that, if we are to grasp the powerful character of the Word of God when it speaks about justice, the state, and how they are to obey God.

Romans 13: 1-7

This passage must be seen in the light of chapter 11 & 12 of Romans. Paul wants the Roman Christians to offer themselves to God as a living sacrifice (Romans 12:1) and to see that "love cannot wrong a neighbour". Therefore, the whole law is summed up in love (Rom. 13:10). Paul's comments in Romans 13:1-7 are to be seen in the context of the duties of Christians.

In Romans 13:1 Paul says we are to subordinate ourselves to the supreme

authorities. Behind these authorities Paul sees the influence of angelic and demonic power (1 Cor. 2:8). Elsewhere, Paul says we follow the commander of the powers of the air (Eph. 2:2), and often they separate us from the love of Christ (Rom. 8:38, 39; Revelations 13). But Christ has conquered these powers on the cross, and now they are held captive by Him (1 Col. 2:15; Eph. 1:20-23, 4:8; Rom. 8:31-39; Heb. 1:7-8; 1 Peter 3: 22). And now we can also look to Christ to reconcile all things (Col. 1:20, Phil. 2:7-10; Eph. 1:10; Rom. 8:18-25).

The state belongs to Jesus Christ. Even though the direction of the state is demonic, those powers can never take over completely because they are under the victorious control of Christ. All authorities are instituted, appointed, ordained by God. They have been given their place as servant by God in order to "execute wrath on the wrongdoer" (Rom. 13:4).

Romans 13 is not to be read as a stamp of approval on the state of affairs in the Roman Empire under Nero. It is an explanation of how the Roman Christians are to act out their life of sacrifice toward the government and what they in turn can expect of a government. In this way Paul is making a fundamental criticism of the

Roman government.

That is why this passage was so powerful in its time. Paul is simply speaking the truth to his neighbour by calling for justice. That is what all of us are called to do. In doing so, we may run contrary to a demonic state, but then we will have to be willing to suffer for that patiently.

We must be much in prayer for our "kings and rulers" (1 Tim. 2:1) so that they do not become demonic. Paul sees that the duty of the state is to create an order that makes it possible to "lead a tranquil and quiet life in full observance of religion and high standards of morality" (what we have called "doing justice" so that all areas of life may develop according to God's Word). Paul calls us to obey, not for safety sake, but because something is right.

Feedback:

1. Why is Romans 13:1-7 not God's stamp of approval on the Roman Empire?

2. A story: A Christian in Rome, Polycarp by name, was told by the emperor that he must say, "Caesar is Lord" or be put into the arena with the lions. He refused to say these words and was promptly "devoured." How did Polycarp fulfill Romans 13?

Comfort

Vorige week schreef ik over troost. Nu wil ik het nog eens doen. Nu niet vanuit het gezichtspunt van Ursinus, maar vanuit het engelse woord waarmee het oorspronkelijke woord wordt weergegeven. Dat woord wordt in het nederlands vertaald door troost, in het oude en in het nieuwe testament, en in het engels wordt het in beide testamenten vertaald door comfort. U kunt er Jesaja op nalezen: comfort, comfort my people, says your God. En Paulus Schrijft: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and... God of all comfort.

Paulus heeft het hier over de God aller vertroosting. En hij heeft het ervaren dat God hem troostte. Hij zegt: die ons troost in al onze druk. En hij gewaagt van het vele lijden dat hij heeft ondergaan. Hij zegt zelfs: ik wil u, gemeente, er niet van onkundig laten! Bovenmate en boven vermogen hebben wij een zware last te dragen gehad, zodat wij zelfs aan ons eigen leven wanhoopten; ja voor ons eigen besef achtten wij ons als ter dood verwezen, opdat wij niet op onszelf ons vertrouwen zouden stellen, maar op God, die de doden opwekt. Als er iemand was die troost (comfort) nodig had dan was het Paulus!

Soms denken de mensen bij troost aan Gods medelijden. Dan verwachten ze dat God hun pijn zal verzachten. Zo'n beeld spreekt ons echter geen moed in. Comfort is een sterk woord. Kijk er eens even naar. Het bestaat eigenlijk uit twee woorden: *com*, dat komt van het latijnse woordje cum, dat "met" betekent, en *fort*, dat komt van het latijnse woordje fortis, dat "sterk" betekent. Comfort betekent dus dat er iemand met je is, bij je is, die je sterk maakt.

De troost die God kan geven is dus de kracht, de sterkte die men krijgt omdat God met iemand is. Mijn enige troost (comfort) is in leven en sterven, dat ik met lichaam en ziel bij Jezus ben, of sterker nog dat Jezus met mij is. Ik ben bij Hem, Hij is met mij, voor tijd en eeuwigheid.

Zolang als wij kunnen zeggen: wij zijn met de Heer Jezus, dan overtreft zijn tegenwoordigheid de gevaren en de bezwaren, de teleurstellingen en de beproevingen.

Het griekse woord waar het woord comfort, troost een vertaling van is, zegt letterlijk: iemand er bij roepen. Het werd in de eerste eeuw gebruikt voor iemand die geroepen werd om iemand anders hulp te geven. Het werd de technische term om de advocaat te beschrijven die in de griekse gerechtshoven de beschuldigde moest bijstaan. U hebt dat griekse woord waarschijnlijk weleens gehoord: parakleet. Het wordt in de bijbel ook gebruikt voor de Heili de Geest: De Trooster, De Erbij Geroepene, De Advocaat! De gehele dienst van de Heiland kan dus samengevat worden in deze zin: iemand die er bij geroepen werd om hulp, kracht te geven aan hen die in grote moeite waren, die beproefd werden.

Troost (comfort) sluit moedgeving in, en het veronderstelt een goddelijke gave van kracht om de beproevingen van het leven te ontmoeten en te boven te komen. Daarom mag nooit iemand zeggen: mijn weg is voor de Heer verborgen en mijn recht gaat aan mijn God voorbij, want dit is niet waar, het kan niet waar zijn.

Wij moeten schriftuurlijk leren leven. Het is niet gemakkelijk om een kruis op te nemen en te dragen, zelfs al weten we uit de bijbel dat God klaar staat om ons moed in te spreken en te helpen. Heel vaak is het zo dat we in plaats van op te zien tot God om van Hem alle hulp en bijstand te verwachten, we Hem min of meer verwijten dat wij in zulke grote moeilijkheid of narigheid gekomen zijn. Wij menen dat als God zijn taak had verstaan, wij niet in zulk een impasse zouden gekomen zijn. En we klagen over zijn onoplettendheid. Van nature is ons hart zo opstandig. We weten echter wel dat die opstandigheid ons leidt in een straat die doodloopt. Het brengt ons nergens. En daarom is het belangrijk om te luisteren naar Paulus b.v. en lang genoeg naar hem te luisteren als hij spreekt over zijn moeite. We kunnen, zegt Paulus meer dan moeite en verdriet, en beproevingen aanvaarden. We kunnen er iets door leren. We kunnen er andere mensen door worden. Sterker in het geloof. Betere helpers van anderen die ook beproefd werden. De God van alle vertroosting moet aan het werk in ons leven. Hij kan dat alleen doen omdat Jezus Christus ongetroost aan het kruis hing. Alleen omdat de Heer Jezus "zonder" God aan het kruis hing, kunnen wij kruisdragers worden "met God".

Als u, in uw moeilijkheden, in uw eenzaamheid als weduwnaar, als weduwe, of wat er dan ook maar als een kruis in uw leven te vinden is, als u gevraagd wordt: kunt u het aan? dan behoort uw gelovig antwoord te zijn: ik zit tot mijn nek in de moeite, maar ik ben niet alleen, ik ben met Jezus, God is met mij. Dat is comfort! dat is troost!

J. VanHarmelen

Schetsen over Job #5

De genezende confrontatie tussen Job en zijn God

Job 39:36-38 en 42: 5,6

Gods merkwaardige verschijning

Eindelijk wordt het gebed van Job verhoord: —Laat de Almachtige mij antwoorden! Hij is lange tijd beproefd geweest door het zwijgen van God, maar nu, niet op Job's bestelling, maar op Zijn eigen goede en juiste tijd neemt God Zelf het woord.

Hoe zal God Job benaderen? Wat is Zijn gesprekstechniek? Zal Hij Job alles duidelijk maken: Kijk eens, Job daarom en daarom moest je lijden; het was goed voor dit en voor dat? Neen, het merkwaardige is, dat God niet eens ingaat op de machtige problemen van Job! God komt in een storm! Dat is precies het tegenovergestelde als met Zijn ontmoeting met Elia in 1 Koningen 19: toen verscheen de HERE "in het suizen van een zachte koelte". Elia had die tere troost nodig. Maar de HERE geeft Job een schokbehandeling, om hem te laten zien Zijn souvereine Majesteit dat Hij niet op het peil staat van Job en Zijn vrienden, maar de Gans Andere is.

Gods merkwaardige examinatie

De HERE neemt het initiatief in de confrontatie met Job. Job vraagt om antwoorden, maar God gaat vragen stellen. Hij onderwerpt Job aan een examen in kennis van de natuur en ecologie. En Job zakt subiet voor dat examen! Job wilde God corrigeren in Zijn zedelijke verordeningen (God is onrechtvaardig), maar nu zegt de HERE als het ware: —Laten we het eerst maar eens hebben over iets, dat eenvoudiger ligt, nl. mijn natuurlijke verordeningen. Zelfs daarin kun je Mij niet volgen, Job: Zie je wel, hoe dwaas het is, om Mij te becrificeren?

En dan volgt, vragenderwijze, een schitterende beschrijving van het schepingswerk des HEREN, dat Zijn souvereine Almacht bezingt. Om Job te genezen neemt God Job mee naar buiten en toont hem de schoonheid van Zijn schepping: Kijk, Job, ik heb het alles geschapen; ik leid het alles, bestuur en zorg voor alles. Zou ik jou dan niet kunnen leiden en beschermen?

Inplaats van in te gaan op al onze vragen en angsten, kan God ons de natuur insturen met de vraag, waarin onuitsprekelijke troost verborgen zit: —Wie heeft dit alles geschapen?

De eerste reaktie van Job: [Job 39: 36-38]

Job vernedert zich voor Gods Majesteit: —HERE, ik

ben maar een klein kind; hoe kan ik tegen U ingaan? "Ik leg de hand op mijn mond." Ik heb veel teveel gepraat. Ik hou me nu maar stil in een eerbiedig zwijgen." Op deze wijze erkent Job de HERE als de souvereine Schepper. Job is bepaald geworden bij de machtige schepping van God, maar hij maakt niet de vergissing van zovelen tegenwoordig, die de schepping gelijkstellen aan de Schepper en daarom de schepping haast niet meer durven te gebruiken ten bate van de welvaart van de mensen. De natuur wordt bij heel wat "ecologen" een zelfstandige, goddelijke macht en dat is afgoderij natuurlijk.

Door te zwijgen erkent Job, hoe dwaas het is geweest, om tegen God in te gaan en Hem te beoordelen. De hand op de mond; dat is goed, maar het is niet het beste. Het beste is, om de hand van de mond te nemen, om de zonden te belijden en om vervolgens de Verlosser te prijzen. Maar zover is Job nog niet. Daarom vervolgt de HERE heel geduldig Zijn kostbare lessen in de kennis van de natuur. (Job 40 en 41)

De tweede reaktie van Job: [Job 42: 1-6]

In de eerste plaats belijdt Job de almacht van de HERE, Die Zijn plannen altijd doorzet. In zijn eerste antwoord beledigt Job zijn eigen kleinheid, nu belijdt hij Gods grootheid. Eveneens erkent hij, dat hij in zijn spreken en oordelen over God zonder inzicht en kennis gehandeld heeft. Hij erkent zijn dwaasheid.

Job is in zijn confrontatie met God nu veel verder gekomen. In het verleden was het: Hier is Job, de rechtvaardige; waar is God? Nu is het: Hier is God, de rechtvaardige; waar is Job?

Thans is Job echt bekeerd. Hij is verslagen door de confrontatie met de majesteit van God. Zijn pijn en verdriet zijn er nog, maar bovenal is er nu de behoefte aan schuldbelijdenis en vergeving. Hij belijdt, dat tot nu toe hij God slechts kende "van horen zeggen", maar nu heeft hij Hem gezien, d.w.z. hij heeft de HERE persoonlijk leren kennen in Zijn liefde en genade. Er is nu een veel diepere dimensie in zijn kennis van God.

Hij kent de Here nu als de alwijze en almachtige God, Die Zijn goede plannen van verlossing doorzet en de overwinning op de machten der duisternis behaalt.

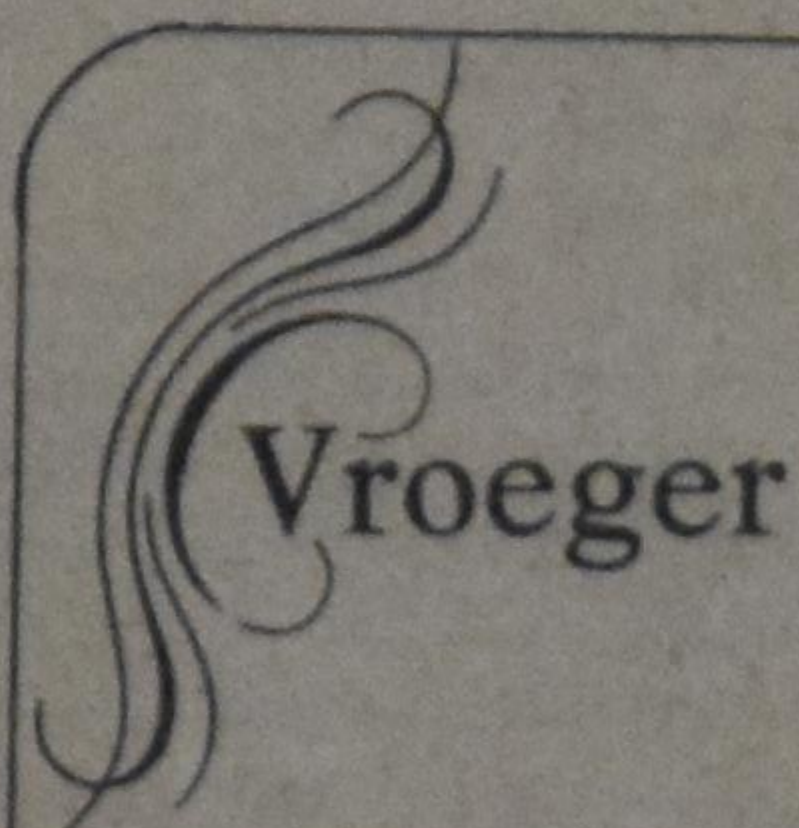
Wij kennen de Vader door Christus

Jezus zegt, dat wie Hem ziet, ook de Vader gezien heeft. Door Christus is de

intieme gemeenschap mogelijk tussen de Vader en Job, de Vader en ons. Om die gemeenschap te smaken is er in het leven van Job overgave nodig. Elke vorm van zelfhandhaving staat die gemeenschap in de weg en is de oorzaak van onrust, angst.

In de ontmoeting en gemeenschap met Hem weten we, dat de strijd — ook in eigen leven — nooit tevergeefs is en dat het einde de overwinning zal zijn. De Vader beantwoordt niet alle vragen, want Hij is het Antwoord!

Vragen: 1. Waarom duurde het zo lang, voordat God aan Job verscheen? 2. Waarom kondigt de HERE Zichzelf aan in een storm? 3. Wat is de bedoeling van het examen dat God Job afneemt in de kennis van de natuur? 4. Hoe kan de natuur ons troosten en beemoedigen? 5. Is de natuur een zelfstandige macht of aan ons onderworpen, en mogen wij met de natuur doen wat we willen? 6. Wat is het goede in Job's eerste antwoord? 7. Waarom is het tweede antwoord van Job zoveel dieper dan het eerste? 8. Wat is nodig, om de rijke geloofsgemeenschap met onze Vader te smaken? 9. Waarom had Job na zijn confrontatie met God geen vragen meer?



Af en toe moet ik denken aan vroeger... Hoe we, met m'n vader en m'n moeder 's avonds niet veel praatten, maar gezellig in de kamer te lezen zaten; en als 't lezen ons verveelde, we een spel tesamen speelden; en als er een vriend aanklopte, we dat spel ongaarne stopten.

Af en toe moet 'k er aan denken, omdat zij nu nog vreugde schenken: die avonden van vroeger, met m'n vader en m'n moeder

Didy Prinzen.

de levens geschiedenis van Pieter Vermeulen door Gé Verhoog

2

2 Als Klaassen nog een schop zand op de reeds hoog opgetaste kruiwagen gooit, ziet hij de baas aan het eind van de kruiplank verschijnen met een nieuwelings naast zich. "Zie je dat?" vraagt hij de kruiwer, terwijl hij een straal tabakssap over het witte zand spuit. "Zie je dat? Weer es een nieuwe, zal mijn behoud weze astie blijft maar ik geloof er niks niemendal van."

De kruiwer heeft de nieuwe arbeider ook reeds ontdekt en vanonder zijn zware wenkbrauwen snel getaxeerd: lijkt nogal een vuurvruer, kunnen ze hier goed gebruiken. Juffershondjes hebben ze hier niet nodig.

Zwaar torsend en duwend loopt hij de kruiplank op tot boven de reeds gegraven helling, waar een andere kruiwer de wagen overneemt en doorrijdt naar de wachtende spoortreintjes, die straks achter het puffende locomotiefje met volgeladen zandwagens zal wegrijden.

"Albers!" roept de baas naar hem.

Schuin loerend kijkt Albers even op, rijdt echter meteen weer terug de kruiplank af met een lege kruiwagen. Hij heeft geen zin de kettinggang van het zandkruien te onderbreken en met andere kruiwers en spitters in de knoop te raken terwille van een nieuwelings.

De baas loopt de helling af, die vreemde volgt hem. Diep glijden hun voeten in het mulle zand, zwaar ploffen hun laarzen neer. "Albers, deze man wordt aan jullie ploeg toegevoegd; werk hem in dan kan hij kruiwer worden."

"Wie ben je?" vraagt Albers, met grote passen de lege kruiwagen over de kruiplank voortduwend.

"Van Kampen," zegt de nieuwe, "en jij?"

Albers gromt even als een lach. Meneer schijnt niet van Jetje te zijn, hij bevalt hem plots.

"Ze zeggen dat ik Albers ben," deelt hij mee. "Komp er maar in dan kan je kennis maken met de familie, maar 't is hier hard anpakken en geen gedonder." Van Kampen staat reeds naast de spitters, krijgt een schop in de handen geduwd. "Als je vandaag graaft, kan je dat al en dan mag je morgen met ons piebegaaltje an de wandel."

"Piebegaaltje?"

"Yes. Dat is een kruiwagen. Je spit al het zand waar je op staat in de piebegaaltjes, die de kruiwers leeg naar je toe brengen en die kruiwers zorgen ervoor, dat het zand de helling opgaat over de kruiplank — zie je die planken op de hellingen? Ja? Nou, dan heb je goed uit je kluisgaten gekeken. Nou, als dat zand de helling op is, neemt een andere ploeg het over en rijdt het naar de kiepkarretjes van de spoortrein, die je daar ziet staan zweten en dan ben jij van je zand of, wat je? Je spit het zand uit de bodem en als je dat heb gedaan, krijg je vanzelf een kanaal."

Klaassen heeft weer een kruiwagen vol zand, hij leunt even op de schop, wist zich het zweet van zijn voorhoofd, zet z'n pet weer op. "Sta nou niet langer te kletsen, Albers," zegt hij ongeduldig. "anders komt de hele ketting in de war."

"Nou, je snapt het wel," roept Albers over zijn schouders naar Van Kampen, "spitten en morgen rijen. We zullen de eerste dag je rijbaan een stuk meerijden, maar dan moet je het zelf doen en je baan rijen, omreden we anders zelf in de prak raken met de geregelde kettinggang. Kan je niet meekomen, dat donderen we je de derde dag van de helling en ga je maar met veters langs de deur venten, want oponthoud kost tijd en

centen en die centen moeten we hebben voor een goeie stevige borrel."

Van Kampen heeft het gezien en begrepen. Hij komt van de grote vaart en is veel gewend; zijn sterke handen grijpen de spade, dan schraapt en schept hij het zand uit de bodem en leert spoedig de benodigde regel, dit zand in de kruiwagen te gooien. Hij zoekt een regelmaat om de wagen vol te hebben als de kruiwers komen, want gewacht wordt er niet en halfvolle piebegaaltjes kent men hier niet.

Om twaalf uur is een kwartier pauze. Als hoort hij er reeds lang bij, loopt Van Kampen met de ploeg spitters mee. Vlakbij de invallende ploeg eten ze hun bonkige brokken brood; hun grove tanden scheuren de stukken brood los. Het geklok van het water drinken uit een kruik verenigt zich met hun gesmak.

Van Kampen kent spoedig namen: Albers, Klaassen, Bosma, Handgraaf — maar meer interesseert hem het werk zelf. Op een stuk duin gezeten kan hij het werk zien, dat nu een half jaar geleden is begonnen: het graven van het Noordzeekanaal. Een karwei, waar velen in het land zich de bulten om lachen want iedereen gelooft, dat Amsterdam allang verdronken zal zijn voor er een kanaal is. Duinen doorgraven — wie heeft er ooit zo op de trompet horen blazen: hij kent de zee, hij kent de onberekenbare kracht en grillen van de zee. Geen wonder, dat de Nederlandse kapitalisten er geen geld in durven steken en het kapitaal er met Engelse hulp moest komen. Engelse hulp: hij herinnert zich Engelse woorden en vreemde tongvallen hier opgevallen: er zijn veel Engelsen in dit werk betrokken.

"Je wordt kruiwer," bericht Bosma hem, "dat ben ik ook, wat je? Je hebt goeie knuisten an je lijf en dat kennen we gebruiken."

"'k Heb 't al door," knikt Van Kampen. "Ik vat 't al" maar Albers valt grof lachend in: "Hij het 't al door, kameraden. Zal je em horen als de helling hoger wordt — ja, heb je dat ook door? Hoe dieper die ellendige spitters gaan, hoe hoger de helling, he? En wij maar opdouwen met de volle piebegaaltjes, nou dan moet er niemand voor m'n voeten lopen want ik smijt 'm er zo af, dat smijt ik. Alles op regel en op tijd, want time is money en cente heb ik zat nodig."

"Om nodig zat te worden," vult Klaassen meesmuilend aan.

De "nieuwe" is geaccepteerd door de ploeg, ze knikken elkaar goedkeurend toe: deze zal het wel klaren. Soms komen nieuwen binnen, zo van moeders pappot af, laten de kruiwagens vallen of rollen zelf de helling af. Of anderen, die denken dat ze beter zijn dan polderjongens — die lui worden ongemerkt onder handen genomen tot ze uit zichzelf weer vertrekken. Het is een koud kunstje voor de ploeg, want wat is gemakkelijker dan niet mee helpen, het traject op slinkse manier langer maken, zodat de piebegaal niet op tijd aankomt? Natuurlijk komt hij in conflict met de kettinggang en wordt er tegen hem gebulderd — wat drommel: polderjongens zijn polderjongens en die moeten haar op de tanden hebben.

"Heb je al een dak boven je hoofd?" vraagt Klaassen.

Van Kampen knikt. "Bij een kostbaas."

"Heb je al een meid of ben je de pisang?"

"Nee, ik heb niks. Komt wel."

De ploeg grinnikt. "Op de Hei kan alles, wacht maar af."

Van Kampen denkt aan zijn kostbaas, de keetbaas met zijn vrouw. De keetbaas

heeft zijn houten keet als kamer bestempeld en verhuurt deze wankale ruimte.

"Als het je niet aanstaat voor die paar cente, kras je maar op, hoewel ik moet zeggen dat je nergens zo goedkoop en keurig onder dak komt op de hele Hei, niet waar vrouw?"

Zo sprak de keetbaas en zijn vrouw had instemmend geknikt; de drabbige onderkin op het kraagje van het blauw-wit gestreepte jak en de vlezigende handen op de schommelende heupen. "Wat ik je zeg," kraakte haar stem, "en een goeie etenspot."

Hij had het aangenomen en was voor de werkdagen onder dak, de Zondag hoorde er niet bij. "Zondags kan ik je niet gebruiken," zei de kostbaas, "ik leef niet voor de liefdadigheid."

"We maken je wel even gewijs," belooft de ploeg in dit begin van Van Kampen's loopbaan. "Je lijkt ons, al ben je van huis uit geen polderwerker. Weet je, dat ze hier alleen sterke kerels aannemen? Hoe lang we per dag werken? In de zomer zo'n uurtje of tien, twaalf maar in de winter niet langer dan acht uur. Ja, ze denken dat het een goeie tien jaar zal duren dit gleufie door de duinen en dan de pieren nog en de sluizen... Afijn: alles is arijs als ze maar betalen."

"Dat doen ze toch wel?" informeert Van Kampen.

"Gaaf wel," zegt Albers, "Om de veertien dagen is het pay, dat betekent dat we uitbetaald worden, wat je? Dan betalen de Engelsen ons loon uit. Let wel wat je krijgt en laat je niet bedonderen en nou gaan we weer beginnen." Hij spingt op, loopt met zware stappen naar de kruiplanken.

Het is bijzonder zwaar werk, dit heeft Van Kampen snel door: men is bezig zes kilometer duinen, die dertig meter hoog zijn te doorgraven en dan is men pas tot de Wijkmeer; daarna zal eenzelfde weg volgen tot de stad Amsterdam, waar een kapitale schutsluis zal verrijzen om het water uit de Zuiderzee te keren. Alles met hand- en mankracht en een puffend treintje, maar wie begint, vindt ook een eind.

Er moet nog meer komen: een dijk, dwars door het IJ, schutkolken, een sluis en drie maalsluizen: geen klein bericht maar alles een noodzakelijk gevolg van die bewuste potloodstreep van Willem één. Alles noodzakelijk om de handel van Amsterdam te doen blijven leven. Wat heeft hij in een krant gelezen, toen hij in een café een afzakkertje nam? Het kanaal moet gegraven worden, maar nergens mag een los- of laadhaven komen — mensen nog an toe: om te brullen zolets. Hij herinnert zich zijn leven op de grote vaart met de vele havens: daar kwam juist welvaart voor de grote steden. Wel mag in Zaandam een kleine losplaats komen vanwege de houthandel; Van Kampen zucht maar eens. Holland op zijn benepenst, op zijn smalst. Ze geven opdracht Holland op zijn smalst te doorgraven, daar moet een kanaal komen om de handel te verlevendigen en groter te maken — groeven ze nu ook eens in hun eigen smalle, zuinige, bekrompen aard —

Er moeten zeedammen komen, pieren noemt men dit; zomaar midden in de zee dammen bouwen. Dat is voor de buitenhaven en het verzekeren van een rustige binnenvaart voor de schepen. Dan moet er als logisch gevolg een vuurtoren komen en vervoer naar de pieren voor materiaal, dat de zee weert, ja, ja. Ze doen maar; hij heeft hier voorlopig werk aan vaste wal, omdat hij genoeg kreeg van het zwakken op zee; hij wil een vrouw trouwen en een huis hebben, maar wel graag de zeelucht in

z'n neus en een verre horizon voor zich. Dat alles is hier te vinden.

Hij heeft echter reeds ontdekt, dat de Kanaalmaatschappij wel de arbeiders wist te vinden, maar hen voor het overige volkomen aan hun lot overlaat; er is huisvesting als je maar niet vraagt waar en hoe. Winkels zijn er niet, er is alleen een wijde vlakke aan de rand van de duinenstrook; een vlakke begroeid met gras, onkruid en wilde bloemen. De meeuwen scheren er kriesend overheen en verschillende vogels hebben zich hier een nest gebouwd.

Als het werk voor deze dag is verricht, gaan de polderwerkers naar hun verblijf op deze vlakke. Met zware sjokkende stappen ploffen hun voetstappen door het lage onkruid naar de smalle landweggetjes, waar enkele keten staan.

"Wat moeten we," zegt Albers tegen Van Kampen. "Toen we hier kwamen stonden er drie polderketen, ja: keten want een in elkaar getimmerd hok kan je geen schuur noemen, laat staan een huis, maar vooruit met de geit: er is een café en ze gaan nog meer kroegen bouwen, wat willen we dan meer?" Hij duwt met zijn vuist tegen de wrakke deur van zijn keet; een kijvende vrouwenstem komt hem tegemoet.

Van Kampen loopt het smalle, mulle zandweggetje af naar zijn onderkomen een lucht van uien hangt in de sombere ruimte, de wasem van eten koken maakt alles klam.

"Goeie," zegt Van Kampen, maar zijn pensionhoudster heeft het te druk met de stampot en het kleine grut, dat aan haar rokken hangt. Met een wilde zwaai schudt ze haar kroost van zich af. "Vort jullie, hang niet zo an me rokke, 'k heb an die ouwe al zat genoeg — hebbe jullie honger? Nou, de pot is temee klaar." Ze roert vinnig in een grote pan, de kinderen kruipen over de zanderige grond, waar slechts enkele planken als vloer dienen. Dan gaan ze tegen de wand zitten met een ijzeren schaal in de hand, wachten op het ogenblik, dat een schep stampot in het schaal kletst en ze dit hebben op te vangen, want er wordt maar een keer opgeschept.

De keetbaas is ook verschenen; het is Van Kampen niet duidelijk of hij ook aan het kanaal werkt, maar het interesseert hem nauwelijks. Hij denkt terug aan zijn hut op het schip en een bepaalde vrijheid die hij daar toch genoot. Hoe wordt zijn leven?

Hij gaat op een kale, wankelende bank zitten, kennelijk is het meubilair door zijn huisheer zelf gemaakt; de knoesten van het ruwe dikke hout steken hem en hij zoekt in de bonkige grond een effen stuk, zodat de bank tenminste iets steviger staat. De keetbaas ziet het met een brede grijns op het ruige behaarde gezicht.

"Als ik je vertel, Van Kampen, man — als ik je nou toch effies vertel, dat ik alles met m'n bloedeigen knuiste heb gemaakt, nou, je zal je handen dichtknijpen met zo'n kostbaas, dat verzeker ik je. Moet je goed horen: alle vrijgezellen moeten een onderdak hebben maar dit is het beste wat je ken krijgje — waar of niet vrouw?"

Zijn vrouw is bezig met de door elkaar kriesende kinderen; ze heeft de pan met stampot in de handen, schept de schaaltes vol en noodt: "En nou krek alle bekken dicht en vreten."

De Nieuwe Sovjet-Grondwet en de Christenen

Het Moskouse patriarchaat van de Russisch-Orthodoxe kerk heeft zich positief opgesteld ten aanzien van de nieuwe Russische grondwet voorzover deze betrekking heeft op de gods-dienstvrijheid. Op het ogenblik is een ontwerp voor deze grondwet in de Sovjet-Unie in discussie. Verwacht wordt dat de opperste sovjet de grond-wet in oktober zal goedkeuren. De nieuwe grondwet komt in de plaats van die uit 1936.

Metropoliet Alexej van Tallin, hoofd van het bureau van het Moskouse patriarchaat, noemt de bepalingen een verbetering. Volgens hem krijgt het kerkewerk in de nieuwe grondwet uitgebreidere garanties. Met name wijst hij op artikel 52, dat uitdrukkelijk aan iedere Sovjetburger de gewetensvrijheid garandeert, d.w.z. iedere burger heeft het recht de godsdienst van zijn keuze te belijden, godsdienstige handelingen te verrichten of geen godsdienst te belijden en atheïstische propaganda te voeren. Hetzelfde artikel verbiedt op te wekken tot haat en vijandigheid in verband met het religieuze geloof.

Consolidatie

In een kritische beschouwing van de nieuwe grondwettelijke bepalingen inzake de godsdienstvrijheid constateert het Oostenrijkse persbureau Kathpress, dat deze in hoofdzaak de bestaande meestal geheime voor-schriften consolideren. Het verwacht dan ook geen wezenlijke verbeteringen voor de kerken. Belangrijk wordt geacht in dit opzicht, dat artikel 17 van de uit 1929 daterende wet op de godsdienst overanderd is gebleven. Dit artikel bepaalt, dat de godsdienst elk optreden naar buiten is verboden. Dit recht is exclusief aan de atheïstische ideologie voorbehouden.

Registratie

Een verslechtering ziet dit agentschap in de bepalingen inzake de registratie van kerkelijke gemeenten. Deze wordt namelijk uitdrukkelijk gekoppeld aan het bezit van een kerkgebouw. Wanneer de staat geen kerkgebouw ter beschikking stelt bestaat volgens de wet ook geen kerkelijke gemeente. Vervallen is ook het recht der kerkelijke gemeente om bij de hoogste autoriteiten te pro-

testeren, wanneer de overheid dreigt een kerkgebouw buiten gebruik te stellen en daarmee feitelijk een gemeente niet langer bestaansrecht verschaft.

Een groep dissidente christenen in de Soviet-Unie, onder wie de orthodoxe priester Gleb Yakoenin, heeft over de

nieuwe grondwet verklaard in een open brief, dat deze een absolute rol toebedeelt aan de communistische partij ten koste van de godsdienstvrijheid. Zij stellen, dat de christenen in de Sovjet-Unie leven onder een weergaloze dwang op hun christelijke geweten.

(De Kruisbanier, 11 okt.)

Nieuws uit Nederland

Kinderbijslag

Per 1 Januari wordt de kinderbijslag verhoogd tot \$25.68 per kind voor kinderen van 17 jaar en jonger. Dat betekent een verhoging van \$1.79. Ook toelagen voor pleegouders worden verhoogd tot \$25.68 per kind.

Ouderdomspensioen

Per 1 Januari wordt het ouderdomspensioen voor mensen van 65 jaar en ouder verhoogd tot \$153.44; hetgeen een verhoging van \$3.01 betekent. Alleenstaanden die behalve het ouderdomspensioen en een maximum "guaranteed income supplement" ontvangen krijgen in het vervolg \$261.06 per maand. Echt)paren die beiden boven de 65 zijn en recht hebben op het

ouderdomspensioen en het maximum "supplement" ontvangen met ingang van 1 Januari 1978 \$498.

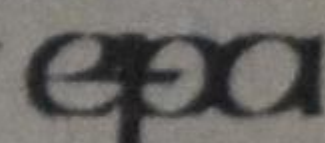
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<i>Een boom in de wind</i>	3.40
Okke Jager, <i>Kom haastig</i>	4.75

EVENTS

New aid for Canadians

Calvin College has decided to help underwrite the increased cost for Canadian students this year resulting from the unusually high exchange rate on the dollar.

The administration at Calvin, in consultation with student representatives from the Committee Seeking Aid for Canadian Students, has drawn up a plan which was approved by the executive committee of the board of trustees at its December meeting.

In brief, Calvin will pay half the increased cost resulting from the exchange rate for those Canadian students who qualify for need-based financial aid — retroactive to the first semester.

This will assist about 185 of the 320 Canadian students attending Calvin this year.

Tom Ozinga
Director

RBC 38th anniversary

Tickets are now available for the 38th Anniversary Dinner of Reformed Bible College. The dinner will be held on March 2nd in the George W. Welsh Civic Auditorium in Grand Rapids. Dr. David M. Howard, missions director of Inter-Varsity Christian Fellowship, will be the guest speaker. Advance reservations and ticket information are available by calling the college office at 458-6065, or by writing to Reformed Bible College, 1869 Robinson Rd. S.E., Grand Rapids, Michigan 49506.

The dinner, planned for 1700 persons, marks the 38th anniversary of the founding of the college in January 1940. RBC provides specialized training in church and mission vocations, through four-year baccalaureate and two-year associate degree programs.

The celebration is held in conjunction with the annual meeting of the board of trustees and the Reformed Bible College Association.

Rev. Calvin Bolt, chairman of the RBC board of trustees, will preside at the dinner meeting. The college choir will sing, under the direction of Jack Van Laar.

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Box 2112, Cochrane, Ont.
We are pleased to invite you to our official opening of Talitha Christian Home, which will be held at 2 p.m. on Saturday, February 4, 1978, the Lord willing.

Yours in His Service
The Board

25th Anniversary

The school society of the
Abbotsford Christian School

Extends a warm and special invitation to all former members, staff, students, and others interested to join us in our celebrations

Special Program and Social Evening
Friday—8 p.m., February 17, 1978 at
Abbotsford Chris. School Gym
35011 Old Clayburn Rd., Abbotsford, B.C.

For accommodation, further information or an Anniversary Book please contact Jess VanderVeen, 3222 Chestnut St. Abbotsford, B.C. V2S 4M1 Ph. 859-7784

Attention Old Soldiers

Those who served in Hooghalend (Holland) and the Dutch East Indies from 1947-50, known as the A and B company. 1-5-4R1 now residing in Canada or the U.S.A.: A reunion will be held on the May 27, 1978 in Groningen, The Netherlands.

For more information contact: P. Potstra, Apt. 103, 2 Cherrywood Dr., Stoney Creek, Ont. K8N 2P6. Tel. (416) 664-5157.

Calendar of Events

CSS plans to hold informative meetings on Making Your Will, and other stewardship questions. Come see an interesting film. No charge, and everyone very welcome. Jan. 30, 8 p.m., Monday-Prince George CRC; Jan. 31, 8 p.m., Tuesday-Smithers CRC; Feb. 1, 8 p.m.-Wednesday-Terrace CRC; Feb. 2, 8 p.m., Thursday-Abbotsford I CRC; Feb. 3, 8 p.m., Friday-Chilliwack CRC; Feb. 4, 8 p.m., Saturday-Duncan CRC; Feb. 6, 8 p.m., Monday-Victoria CRC; Feb. 7, 10 a.m.-12 a.m., Tuesday-Victoria Golden Age Group; Feb. 7, 8 p.m., Tuesday-Richmond CRC Congregational M.; Feb. 8, 1-3 p.m., Wednesday-New Westminster CRC Golden Age Group; Feb. 8, 8 p.m., Wednesday-New Westminster CRC; Feb. 9, 8 p.m., Thursday-Burnaby CRC; Feb. 10, 8 p.m., Friday-Vernon and Kelowna (see local announcements for place.)

The Salem Christian Mental Health Ass. will sponsor marriage enrichment conferences in Ancaster, Ont.: Feb. 17-19; in Aurora, Ont.: Feb. 24-26; in Ancaster, Ont.: Mar. 17-19.

Jan. 28 Comedy play "Our gal Sal" at 7:30 p.m. at the Acton District High School.
Feb. 4 Comedy play "Our gal Sal" at 7:30 p.m. at the Georgetown District Christian School.

Canadian Reformed Theological College lecture series.
Feb. 2- Five consecutive Thursdays, 8 p.m., college building, 374 Queen St. S., Hamilton, Rev. G. Van Dooren, lecturer. Theme: The teaching ministry of the church: the preaching ministry, teaching the four fundamentals, training for the offices, talents for building up the Body, equipped for Kingdom service. Admission is free.

"How should we then live?" by Dr. Francis Schaeffer. The 10 episode film series portraying the rise and decline of western thought and culture. A documentary spectacular, which was more than 2½ years in the making and shot in more than 100 locations in 12 countries. Location: Lambton Christian High School, Corner Russel & Essex, Sarnia, Ontario.
Times: January 20, 7:30 p.m.; January 21, 2:00 p.m.; January 27, 7:30 p.m.; January 28, 2:00 p.m.; February 3, 7:30 p.m.; Feb 4, 2:00 p.m. Each film will be introduced by a moderator and discussions on these films will follow the showings.

Next issues of C.C.:		
Dated	Mailed	Ad deadline
Feb. 3	Feb. 1	Jan. 30
Feb. 10	Feb. 8	Feb. 6
Feb. 17	Feb. 15	Feb. 13

The Women's Guild
of Hamilton Christian High School
PRESENTS

the annual
Musical Evening

featuring
the Ambassadors, the Calvin Christian School Recorder choir, along with instrumental and vocal soloists.
on Saturday, Feb. 18, 1978 at 8:00 p.m.
at Hamilton Christian High School
ADMISSION: \$5.00 per family, adults \$2.00, students \$1.75

editor: Pete Layer LET'S PLAY CHESS

THE NOVEMBER LADDER

Contestants	Problems:	#719	#720	#721	#722	Sub-	Previous	Total
Points:	3	2	3	2	Total	Total		
M. Mellissen (IV)								
Winnipeg, Man.	-	0	3	2	5	65		70
G. Bloemendal (II)								
Brampton, Ont.	2	2	3	2	9	57		63
J. Wilms (II)								
Lindsay, Ont.	2	2	3	2	9	40		49
K. Amsinga (II)								
Strathroy, Ont.	2	2	3	2	9	39		48
H. Brouwer								
Saanichton, B.C.	0	2	3	2	7	41		48
R. Buist								
Burlington, Ont.	3	2	3	1	9	7		16
F. VanderWoude								
Renfrew, Ont.	-	0	3	2	5	6		11
H. Douma (I)								
Wellandport, Ont.	2	1	3	2	8	(91)		8
B. Cooke								
Prospect Park, N.J.,	-	0	-	-	0	7		7

Comments:
Once again we have many rungs on the ladder, even though, it was a busy time of year. It was difficult to get perfect points because the seven theme variations of #719 were hidden, it seems. It goes to show that the idea of the problem may get lost when there are too many incidental variations. There were only a few solvers who showed even one or two of the main variations! I was surprised that the other three-mover was solved so smoothly. Minor promotions are hard to find. From the remarks I received, it seems there were some frustrating moments, although the problems were still enjoyed by most.

Solutions to November Problems

#719 (Loshinsky)
Key: Q-N1 threat: 2.N-R5 ch., KXP; 3. R-K3 mate
Seven theme variations:
1.--, R-Q4; 2.R-Q4, RXN; 3.KPXR mate
1.--, R-Q3; 2. R-Q5, RXN; 3.BXN mate
1.--, R-Q2; 2. R-Q6, RXN; 3.R-B6 mate
1.--, RXP; 2.R-B3ch; 3.QXR mate
1.--, R-B5; 2. R-QB3, RXN; 3.PXR mate
1.--, R-N5; 2. R-N3, RXN; 3.PXR mate
1.--, R-R5; 2. R-R3, RXN; 3.PXR mate
and many others.
Try: 1.Q-N2, N-B5 no mate.

#720 (Wielgos)
Key: 1.R-Q6 threat: 2.B-B6 mate
Try: 1.PXB/Q, Q-B3 no mate

#721 (Battaglia)
Key: 1-P-B7 threat 2.P-B8/Q ch. etc.
Variations: 1.--K-Q3; 2.P-B8/R, K-Q2; 3.Q-K6 mate
1.--K-Q5; 2.P-B8/N, K-B4; 3.Q-B4 mate

#722 (Sammelina)
Key: 1.B-B5 tempo (no threat)

Dutch Solutions
#719 1. Dbl dr. 2.Ph5 sch., Ke4; 3.Te3mat
1.--,Td5; 2.Td4 etc.
1.--,Td6; 2.Td5 etc.
1.--,Td7; 2.Td6 etc.
1.--,Te4 , 2.Tf3 sch., etc.
1.--TC4; 2.Tc3 etc.
1.--,Tb4; 2.Tb3, etc
1.--,Ta4; 2.Ta3 etc.
#720 1.Td6 dr. 2.Lf6 mat
#721 1.C7 dr. c8/D sch., etc.
1.--,Kd6; 2.C8/T, Kd7; 3.De6 mat
1.--,Kd3; 2.C8/P, Kc5; 3.Dc4 mat
#722 1.LC5 tempo

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Notes of Thanks

DUTHLER: With thanks to the Lord whose nearness we so specially felt on our 40th anniversary. To our children, grandchildren, relatives and friends; for the cards, best wishes and gifts. To all who made this a day we never will forget. John and Sara Duthler.

MOLENHUIS: We sincerely thank our children, relatives and friends for all the good wishes, letters, cards, flowers and gifts received on our 25th Wedding Anniversary. Above all we thank the Lord for his blessings in all those years. Louis and Theresa Molenhuis, 54 Gretna Dr., Brampton, Ont.

VEENSTRA: Mr. & Mrs. Peter Veenstra of 53 Ghent St., St. Catharines, Ont., wish to thank all our children, grandchildren, relatives and friends who made the 2nd of December 1977 to be a long remembered day. Above all our thanks to the Lord for His blessings.

Births

VANLOCHEM: Bill and Ann are thankful to God with the safe arrival of their first son, **STEVEN WILLIAM**, born January 17, 1978. First grandchild for Mr. & Mrs. G. VanLochem, 5th grandchild for Mr. & Mrs. J. DeVries. 743 Canboro, Fenwick, Ont. L0S 1C0.

Anniversaries

1953 1978
We are happy to announce the 25th anniversary of our parents

JOHN and DICKY KLINGENBERG
(nee Westerman)

married on February 13, 1953.
Their children:
Dunnville—Henk & Nellie Zylstra
Ingersoll—Jerry & Joy Klingenberg; Jennifer
Burgessville—Frank & Christ De Jong; Frank Jr.
At home—Steven, Betty
Box 1, Putnam, Ont.

Rottevalle 1948 Burlington 1978
In all thy ways acknowledge Him and He will make straight your paths. Prov. 3:6
With thankfulness to our heavenly Father, we are pleased to announce that on February 5, 1978, D.V. we may celebrate the 30th anniversary of our dear parents and grandparents,

WIETZE KOOISTRA
and
PIETJE KOOISTRA
nee Hellingwerf

Their thankful children and grandchildren:
Calgary, Alta.—Bonnie Kooistra
Grimsby, Ont.—Andy & Alide Kooistra; Victor, Bonnie
Burlington, Ont.—Jack & Jane Jagt; Jeremy, Rachel
Gertie & Phil Metzlar
Rick & Lydia Kooistra
Bill Kooistra

An open house will be held on Saturday, February 4, 1978 in the Christian Reformed Church, New St., Burlington, Ont. from 7-9 p.m. 3495 New Street, Burlington, Ont. L7N 1N4.

Anniversaries

1953 Jan. 30 1978
Kitchener

With the Lord's blessing and great happiness in our hearts, we hope to celebrate the 25th wedding anniversary of our parents.

STEVEN and SANDRA
VAN KRUISTUM nee Damsma

Thank you for the love you've shown and given to us.

Nelda & Pieter Looyenga
Wynne & Pat Linseman; Nika and (???)
Gilbert, Peter and
Patricia and Tim Metzloff (fiance)

A reception will be held on Feb. 3, 1978 at 8:00 p.m. in the Bridgeport Community Centre for all those who would personally like to bring their best wishes.

Makkum 1928 Edmonton 1978

On February 8, 1978, the Lord willing, we hope to celebrate with our beloved parents and grandparents, their 50th Wedding Anniversary.

WILLEM WEIZENBACH
and
TJITSKE WEIZENBACH-Bakker

We wish them many more years together; "For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him. Psalm 103:11

Their thankful children:
Josephburg—Bauke & Jitske Weizenbach; Willie, Irene, Richard, Linda, Sheila, and David.

Edmonton—Klaas and Miep Weizenbach; William, Nancy, Clarence and Susan.

Edmonton—Tiny and Niek VanZydelveld; Ronald, Thelma, Leah, Dorothy, John, Paul and Christine

Ottawa—Bill & Rika Weizenbach; Gerald, Karen and Mark.

Edmonton—Hank and Sheila Baker; Robert and Cindy.

Powell River—Joyce and Gerry Bredo; Stacy and Douglas.

There are three great grandchildren.

Home address: 4209-116 Ave., Edmonton, Alberta.

Winsum, Gr. Thunder Bay
1923 1978

Geloofd zij God met diepst ontzag! Hij overlaadt ons dag aan dag Met zijne gunstbewijzen.

Met blijdschap en dankbaarheid tot God hopen wij D.V. 1 Feb. 1978 met onze ouders groot en overgrootouders.

IZEBRAND BOLT
en
JITSKE BOLT-DeBoer

hun 55 jarige echtvereniging te herdenken. Psalm 121

We hopen en bidden dat de Here hun verder ook nabij wil wezen bij het klimmen der jaren. Dit is de wens van hun dankbare kinderen en klein kinderen.

Thunder Bay—Annie & John Toering

Robert & Elsie Bolt

Edward Bolt

Harold & Annie Bolt

Zeeland, Mich.—Eunice & John Voetberg

Thunder Bay—Susan & Len Van der Wees

Midland Park, N.J.—Peter & Trina Bolt

Winsum, Gr. Ned.—Sam & Jannie Bolt

Abbotsford, B.C.—Tiny & Bill Doppenberg

Maple Ridge, B.C.—Cor & Fenny Bolt

33 kleinkinderen en 1 achterkleinkind.

230 West Frederica St., Apt. 3, Thunder Bay, Ont. P7E 3W2.

Obituaries

On Sunday (the resurrection day) January 8th, 1978 the One who said, "Suffer the little ones to come unto me", took to Himself at age 12 our granddaughter, niece, and cousin

JOYCE ARLENE LOENEN

We thank God for the joy Joyce brought to our lives, and for awakening within us, through her, a deepened appreciation for all special children.

Richmond, B.C.—Mrs. A. Loenen
Austerlitz, Holland—Roger & Teska Loenen; Ingrid, Karin, Sigrid, Esther

Heemstede, Holland—Margaret Loenen

Richmond, B.C.—Nick & Jayne Loenen; Marianne, Michael, Jeffrey, Heather

Calgary, Alta.—Jack Loenen

"...there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain". The funeral took place January 13th, 1978, Rev. J. Van Hemert and Rev. P. DeBruyne officiating.

On Monday, January 16, 1978, the Lord took unto Himself, after a brief illness His child,

CORNELIS WESTRA

at the age of 73.

Psalm 23

Beloved husband of Sjoukje Westra Glen Williams, Ont.

Stepfather of Harry & Jenny Vellinga

grandchildren: Sheila, Wilma, Darlene, Georgetown, Ont.

and of Tom & Ria Vellinga, Toronto, Ont.

Brother of Jacoba Damstra (nee Westra) and Peter Damstra, Schingen, Fr.

The funeral took place on Friday, January 20, 1978 at the Christian Reformed Church of Georgetown, Ont.

502 Guelph St. Glen Williams, Ont.

On Jan. 8, 1978 it pleased the Lord to take unto Himself, after a lengthy illness our dear Brother, brother in law and uncle of the Netherlands.

IJZE BRAND BENE RYZEBOL

at the age of 48.

Psalm 23

Lovingly remembered by:

Laurel, Ont.—Sidney & Toni Ryzebol

Henry & Tia Ryzebol

Zephyr, Ont.—Peter & Nelly Ryzebol.

Nieces and nephews

Funeral services were held on Jan. 12, 1978 at the Geref. Kerk of Uithuizermeeden, (Gron.), The Netherlands

The Lord took unto Himself after a lengthy illness at his residence on Friday, January 20, 1978 our dear husband, father and grandfather

EBE RAUWERDA

in his 74th year.

Beloved husband of Tjitske Brouwer

Dear father of:

New Market—Emmy & Mike Voorberg

Jarvis—Kenneth & Ditta Rauwerda

Acton—Wim & Hennie Rauwerda

Jordan—Cornelius & Susan Rauwerda

Schomberg—Peter & Trudy Rauwerda

Calgary, Alta.—Gertie & Ralph Hielema

Jarvis—Dick & Shirley Rauwerda

Mount Hope—Dea & Henry Veldhuis

Springdale—Agnes & Bert Hane-maayer

and 36 grandchildren.

For by grace are ye saved through faith. Eph. 2:8

Funeral service was held on Monday, January 23, 1978 from the Jarvis CRC, Rev. J. Jongsma from Mt. Hamilton officiating.

R.R. #1 Jarvis, Ont. N0A 1J0.

Obituaries

Op Maandag 16 Januari, 1978 heeft de Here tot zich geroepen onze vriend en medelid

CORNELIS (KEES) WESTRA

op de leeftijd van 73 jaar. Hij was geboren in Sexbierum en woonde nu in Glen Williams, Ont. Moge de Here zijn vrouw en verdere familie sterken en vertroosten. "Want wij weten"—met 2 Cor. 5:1—"dat indien onze aardse tent waarin wij wonen wordt afgebroken, wij een gebouw van God hebben, in de hemelen, niet met handen gemaakt, een eeuwig huis." De Jeugd van Vroeger. Georgetown, Ont.

16 Januari 1978

Heden behaagde het de Here to zich te nemen ons aller vriend in zijn 74ste jaar

CORNELIS WESTRA

Trooste de Here Mrs. Westra en fam. in dit verlies.

Eens breekt de gouden lamp aanstuk. Voorbij is dan al het aards geluk. Maar Hallelua! Dan begint, Eerst het ware leven voor Gods kind. O, wat zal 't zijn, volmaakt en rein, Voor eeuwig bij den Heer te zijn. Als ook mijn lied Hem hulde biedt. Neen, zulk een sterven vrees ik niet.

Georgetown: Mrs. K. Dykshoorn, Mrs. R. Schenk

Glen Williams: Mr. en Mrs. H. Miedema, Mr. en Mrs. J. Schreiber, Mr. en Mrs. S. Tiesma Mr. en Mrs. J. van der Meer.

Personal

Christian Reformed gentleman, age 47, in Central Alberta would like to correspond and or meet with lady age 35-45 preferably of same denomination but will not consider anyone who has been divorced or separated. Please write to #4250, Calvinist Contact, 99 Niagara street St. Catharines, Ont. L2R 4L3.

Single Christian gentleman wishes to meet single christian girl. I am 27, object marriage. Send letters to Box 4254, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young married couple is willing to housesit for anyone in the greater Toronto area for June, July, and August, 1978. Will pay utilities. Write to Box 4253, c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Father with 5 children aged 2-10 years old, living in south-western Ontario, is in need of live-in house keeper, 30-35 years old. Write to Box #4257, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Lady would, by means of correspondence, like to meet a tall gentleman, mid 50's. I enjoy home life, music and travel. Please write to Box #4255, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

For Rent

Vacation in Florida

For rent, a two bedroom home completely furnished, in West Palm Beach, just minutes from the airport. Located on quiet street near Christian Reformed Church. \$200 per week. Call or write: George Van Gorkum, 925 Avon Rd., West Palm Beach, Florida, U.S.A.

Te huur voor 4 maanden of langer, ons gemeubileerd elec. verwarmd, 2 slaapkamer huis, met bloemen — en groentetuin in het land van aardbeien, kersen, tomaten en appels. 1 mile van de kerk en 9 mile van strand met duinen. Voorwaarden nader overeen te komen. The Wynias, 4 Church St., Bloomfield, Ont. K0K 1G0. Telefoon: 613-393-3405 van 9 februari-24 februari 613-825-1018.

Real Estate

For Sale or Rent with option to buy in St. Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: Mr. Henry Poortinga, 25 Old Oxford Rd., St. Catharines, Ont. L2M 2J7 or phone (416)934-1689.

Restaurant, gas bar, bait shop

Restaurant with Fireplace, seat 26. Gas Bar pumps approximately 70 thousand gallons annually. 3 bedroom residence. Bait Shop. All on 9.7 acres of Highway frontage in prime tourist area. 100 miles of snowmobile trails start at the door. ***

Auto body shop

Business and Equipment only. 5 Stations plus paint booth, priced to sell at \$32,000.00. ***

150 Acres

130 acres workable, presently used for cash cropping, has a 40' x 80' barn with tie ups and an older 3 bedroom home. Asking \$168,000.00 ***

Call Simon Erkelens at WM. E. HAJDU REAL ESTATE LTD. for further details. Office: 519-863-3539 or Evenings at 519-863-2942.

Canada Permanent Trust Realty
1012 Upper James
Hamilton, Ontario

Representative: Peter Vanmarrum
Tel. 957-2096
Smithville, Ont.

Niagara Peninsula farms:

100 acre dairy or pig farm — \$130,000

110 acre dairy farm; growing concern — \$225,000

102 acre dairy or beef farm — \$169,000

96 acre dairy farm; growing concern — \$250,000

99 acre grapes and pigs — \$189,000

73 acre bush and 20 acre garden land — \$79,000

72 acre garden and nursery land, no buildings — \$49,000

1½ acre hobby farm, 3 miles from city — \$61,900

3 bay garage and bodyshop, 2 bedroom frame house — \$95,000

Very good financing on these properties.

SARNIA BLUEWATER COUNTRY

For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

BART HUIZINGA
REAL ESTATE

1296 MICHIGAN AVE.
SARNIA, ONTARIO

Cottages

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings. Don and Irene Crann (new owners)

Classified Advertising

Teachers Needed

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

DRAYTON: The Calvin Christian School requires a principal teacher for the 1978-79 school years. Please send letters of application and complete resume to:
John Tamming, principal
Box 141, Drayton, Ont. L0G 1P0

GUELPH: The John Calvin Christian School is in need of a teaching principal for 1978-79. Please direct inquiries to: Agnes Struik, principal, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: School (519) 824-8860 or home (519)882-4462.

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:
W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

PORT HOPE : Northumberland Christian School Association intends to open an elementary christian school in September 1978 and invites applications for the position of principal and teachers. Those interested, please write for application form to the Association at Box 554, Port Hope, Ont. L1A 3Z4. Attention Education Committee.

SPRINGDALE: The Springdale Christian School will be in need of a teaching principal for the coming school year. For information or application forms please contact Mr. Wilms, principal, R.R. #4, Bradford, Ont. L0G 1C0, Telephone: 416-775-2651 (school) or 416-775-2551 (home).

WATERLOO: Cambridge District Christian High School is soliciting letters of application for positions in Math/Science and Communications for September 1978. Send letters and resumes to:
John Vanasselt, prinipal
Box 244, Waterloo, Ont. N2J 4A4
Telephone: 519-885-0560 (school)

Teachers Needed

WOODSTOCK: John Knox Christian School Society is in need of a grade 2 teacher. Duties to commence on March 1978 or sooner. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, board Sec., Box 201, Innerkip, Ont. N0J 1M0.

Teachers Needed

HANEY-PIT MEADOWS: The Haney-Pitt Meadows Christian Elementary School will be in need of a principal-teacher for Sept. 1978. Preference will be given to applicants who possess a B.A. or B.Ed. degree. Salary will be in accordance with N.U.C.S. standard. Please supply a short resume of qualifications, experience, and general background with your letter of application. Forward all applications to: Mr. F. Groenewold, Chairman, Education Committee, Haney-Pitt Meadows Christian School Association, c/o 12129 Lillian St., Maple Ridge, B.C. V2X 6Y9.

Teachers Needed

Science Teacher Required

ABBOTSFORD CHRISTIAN SECONDARY requires a Junior High Science teacher **Immediately**. Please phone Principal J.A. Messelink at (604) 859-5528 or (604) 859-3834 for information.

In addition, applications are invited for possible openings in both the Elementary and Junior Secondary grades for the 1978/79 school year. Application forms may be obtained from:

**The Principal,
Abbotsford Christian School
P.O. Box #175
Abbotsford, B.C. V2S 4N8**

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

**Biology
Mathematics
English
and Theatre Arts**

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Teaching Principal

for interdenominational four room, 8 grade school (Windsor area), completing 2 years in operation. Duties to commence August 1, 1978. Successful applicants must be academically qualified, spiritually mature and enjoy the challenge of administration in a new school. Send replies to:
EMMANUEL CHRISTIAN ACADEMY
P.O. Box 254
Cottam, Ont.
N0R 1B0
Attention: Mrs. Michael Hunter

Help Wanted

Indian Family Centre in Winnipeg, Manitoba invites enquiries for the position of:

Project Manager
Employment Skills Program

The Council of Christian Reformed Churches in Canada has authorized its National Committee for Ministry among Indians to respond to the urgent need to develop Native people's employment skills. We want to begin this program in March 1978. Qualifications for the successful applicant will include University, Community College or related experience, and an ability to deal realistically with Indian culture and lifestyle. Salary range to \$15,000.

Please send correspondence or enquiries to:

**Rev. H. De Bruyn
Director, Indian Family Centre, Inc.
118 Vannerman Ave.
Winnipeg, Manitoba R2W 0T2.**

In thankful response to God's rich blessings upon the four years of ministry among Native people in Winnipeg, Manitoba, the Council of Christian Reformed Churches in Canada plans to begin a similar ministry in Regina, Sask. This ministry will seek to proclaim Jesus Christ in word and deed. Under the leading of the Holy Spirit it will seek the development of a Native working and worshipping community.

Council invites applications for the position of

Director

Council hopes to find a dedicated Christian who can implement the objectives set for this ministry, and who has completed no less than Bible College. Preference will be given to Native applicants.

Salary is commensurate with the scale adopted by the Board of Home Missions of the Christian Reformed Church. Applications should include a statement of qualifications, experience, Christian commitment and at least two references. Please send correspondence by March 1 to:

**Rev. A.G. VanEek
101 Oakview Ave.
Winnipeg, Manitoba, Canada R2K 0R9.**

ST.CATHARINES CHRISTIAN SCHOOLS

Beacon Christian High School

Invites applications from new or experienced teachers to fill possible full-time openings or combinations in the following areas:

**Math, Science
Music** for classroom instruction
choir and band program in the high school and senior elementary classes.

**Commercial Subjects,
and Bible**

Applicants are asked to write or phone:
John Vriend, principal, 2 O'Malley Drive
St.Catharines, Ontario, L2N 6N7.
Phone: (416) 682-2283 (school)

Calvin Memorial Christian School

Applicants are invited for the following positions:

a Primary teacher
a Junior teacher
an Intermediate teacher
a Special Education co-ordinator
a Music teacher for classroom instruction, choir and the band program in the senior elementary classes and high school.

Applicants are asked to write or phone:
John Stronks, principal, 300 Scott Street
St.Catharines, Ont. L2N 1J3
Phone (416) 685-0582 (school)

Classifieds Continued from page 14**Employ Wanted**

Graduate student, 18, looking for full time employment year round on a modern farm. Also wishes to live with family on the farm, willing to start in June.

Write to: Rob Roorda
30 Melvern Crt.
Kitchener, Ont.

Young married man would like year round employment on dairy or poultry farm. Enjoys field work and has experience in both. Please write to Box #4256, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Help wanted

Permanent position on modern dairy farm near Ottawa. Must be experienced in all faces of dairy farming. Milking farming experience preferred. Must be neat and clean. Applicants must state references and experience. Good wages for right person beginning February. Please write to Box #4248, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Needed a responsible man to drive a truck for greenhouse and wholesale business.

Renkema Florists Ltd.
R.R. #3, Beamsville, Ont. L0R 1B0
telephone: 416-563-8961

Grace Christian School Society needs a school bus driver to drive from Eastern Mississauga to Timothy Christian School, Rexdale and Toronto District Christian High School in Woodbridge for next school term. For more information please call: J. Tjoelker, 277-0576.

Required experienced married man to take complete care of broiler chicken operation in choice South Alberta location. Well above average wage and holidays in return for good care. Modern home available. Close to CRC and school. Apply to Box #4252, Calvinist Contact, 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

Applications are invited for mature dedicated Christians for the position of

Secretary/Bookkeeper

The full time position requires the ability to deal with people of all ages, a thorough knowledge of bookkeeping and typing skills, and be secretary to the principal. Interested applicants should be available at the latest by July 1978 and direct all enquiries to:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.

Surrey, B.C. V3R 1C3
or phone (604) 581-1033 (school) or
(604)581-4938 (evenings)

Interviews will be conducted, d.v. in Sarnia (Mar. 1);
Woodstock (Mar. 2); Toronto (Mar. 3).

Construction Management Position

Challenging position with progressive Medium Sized Company in Southwestern Ontario.

Applicant must have experience in residential construction and development. Must have full knowledge of all building codes. Will be in charge of Estimating and Cost Control. Material Requisitioning and Scheduling.

Professional Engineer is preferred although not a must. Salary commensurate with experience.

Reply in confidence to:
BOX 843

DAILY COMMERCIAL NEWS
34 ST. PATRICK ST., TORONTO, ONT. M5T 1V2

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 60 member schools in Ontario. The OACS is District X of the National Union of Christian Schools. The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The position is presently under an interim arrangement. The successful applicant should be available by June 30th, 1978 or prior if possible.

A book of daily devotions with plenty of "punch"

Daylight: Daily Readings with the Bible by Rev. Andrew Kuyvenhoven; published by Paideia Press, St.Catharines, Ont. paperback, 382 pages. Price \$5.95; Reviewed by Rev. Carl D. Tuyl.



It is a well known, well advertised fact that many ministers have functioned as tour leaders. Many groups of travellers have gone to Israel, Greece, and other destinations accompanied by a revered tour leader.

The Rev. A. Kuyvenhoven has just organized such a tour which really everybody can afford, and which is guaranteed to expose the participants to more miraculous and beautiful sights than any other traveling company.

This tour will take you to the boundless, unfathomable depth of God's grace, to a glorious vision of the Kingdom of God, the world of Man and his God called Psalms, and you will be touched by and see the freedom that God gave His people.

You will follow the "weary wanderings" of that people, but you will not get stuck in the desert, rather you will be allowed to taste the many joys of the Land of Hope.

Let me not pursue this metaphor too far, lest I will be carried away with its possibilities. The "tour" of which I am writing is *Daylight*, a book of daily readings with the Bible.

I want to make sure that I do not use the cliches common to so many reviews because this is not a common book. It is a Reformed guide to personal or family devotions and such books are rare. Rev. Kuyvenhoven's insight in biblical truth and his way with language makes *Daylight* stand out even more.

In one of the devotions the Rev. Kuyvenhoven writes,

"Maybe it takes more power to keep a person with Christ than to bring him to Christ" (May 22). Next to God's grace, the firm leading of the Holy Spirit, and the caring presence of the community of saints, this book might well function as one of the means to keep a person with Christ.

Not the least of the books merits is that the daily chapters are well adjusted in volume to our hasty, almost "stand-up" breakfast and lunches without sacrificing what I call "punch". Something of the sharpness of the two-edged sword is guaranteed to hit you between the eyes; such as, "We who are so sensitive — perhaps overly sensitive — to the hurt caused by those we love must be more sensitive to the hurting love of God's Spirit" (May 21) or "Our style of living and worshipping will show whether we know God as a consuming fire" (August 28).

I recommend this book highly for personal and family devotion.

Curriculum development centre publishes fine biblical textbook.

Reclaiming the Land, by Don Sinnema; published by Curriculum Development Centre, 229 College St., Toronto; reviewed by Louis M. Tamminga.

Several good Bible study books have rolled off the press in 1977, both for church and school use, this being the latest.

It is noteworthy that there is a renewed interest for the covenant which God made with His people and of which the Bible constantly reminds us. This interest is not only expressed in theory but is the guiding principle in the studies presented in those textbooks. Sinnema succeeds fully in that regard in this study of the book of Joshua.

In his lucid Forward and Introduction he briefly indicates what it means that the Bible is the chronicle of God's great covenant faithfulness. The book of Joshua tells not what people did but what God did through people. God made His promises and He keeps them. The author shows how the book of Joshua is part of the books of Moses, books which tell of the preparation of the coming of the Messiah in whom all the nations are to be blessed. In that light is explained the reason God wished to establish His rule in the land of Israel, why the Canaanites had to be banned from the land, and the meaning of the people possessing the land.

The book of Joshua comes to life in the Four Parts of this text. Joshua is full of human

action, full of real situations. But behind it all is God dealing with and through His people.

This book is meant for Junior High School grades and up. With proper guidance from the teacher the students will be left with a confession: our God has done great things, our God will also keep covenant with us, and in the covenant walk of life there is great joy and happiness. There just aren't many textbooks around on this continent which avoid an easy moralism in which the many events of the Old Testament are not held up as human examples of good and bad.

The book reads well because it is written in a clear, easy-flowing style. The chap-

ters are followed by suggestions for Activities, most of which are practical enough to be done by the students and at the same time add to the usefulness of the book.

Willem Hart designed an attractive cover and the illustrations by Katharine Blomberg are unassumingly pleasing. Jean Olthuis and Anne Tuininga assisted in bringing the message of Joshua vividly. A very extensive Teacher and Study Group Edition will be of great help to instructors. It contains some very excellent material.

Reclaiming The Land is also suitable for group use. It can be ordered from: Curriculum Development Centre, 229 College Street, Toronto M5T 1R4.

Notes Toward a Christian Critique of Secular Economic Theory

a provision paper
by Dr. A.B. Cramp
80 pages, \$2.00

(Second printing)

AACS, 229 College St., Toronto M5T 1R4

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For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

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[Drayton] Ltd.

Phone: 519-638-2090, Drayton, Ont.
Our rates are reasonable...
Our Estimates are Free...

BOOKS

Mennonite Disaster Service

Day of Disaster by Katie Funk Wiebe, published by Herald Press, Scottdale, PA.

Reviewed by Harv Nyhof

This is the story of the Mennonite Disaster Service, or the MDS.

The author writes about the experiences of MDSers helping victims of floods, tornadoes, and other natural disasters. No one can deny that this is a praiseworthy work. However after reading page upon page telling of this person's store or that person's home having been muddled out, or so many MDSers' work days at such and such a disaster, boredom has a tendency to set in.

While the author probably does not intentionally do this, one comes away from this book with the feeling that the MDS is out there working almost by itself. In all those days of mudding and repairing should not at least one MDSer have stumbled or complained?

All in all, a somewhat tedious story about an interesting book.

Keeping up with theology

The New Testament Student 3 Vols. (Studying the New Testament Today (1974); The New Testament Student at Work (1975); The New Testament Student and Technology (1976). Edited by John H. Skilton, The Presbyterian and Reformed Publishing Company. \$5.00 per volume.

Reviewed by Rev. John Bolt

One of the dangers of any profession that requires a great deal of education and special training is that it is easy to remain at the level of learning that has been achieved at the time of graduation from University or Seminary. Ongoing education for ministers too is not easy in the busy world of the pastoral ministry. One of the best ways to continue to grow, especially in one's ability to understand and explain the Bible, is of course, by means of books and magazines and special journals. However, most good biblical journals, such as Interpretation, Journal of Biblical Literature, or Biblical Theology Bulletin are often written from a critical understanding of Scripture that is not always acceptable to Reformed students of the Bible.

For that reason, this projected series of volumes on studying the New Testament is a welcome addition to the world of Reformed Biblical Theology. All the articles are written from a perspective that reflects a solid commitment to Scripture as the revealed word of God. (See for example, Philip Hughes' article on Inspiration and Authority in Vol. 1). Furthermore there is much helpful information on useful Bible commentaries and articles on New Testament theme in these volumes.

Nevertheless I was somewhat disappointed in these volumes. Not because the material was of a poor quality but because much of the material in these volumes is simply republication of old scholarship that is available elsewhere. There are exceptions — Richard Gaffin's articles on hermeneutics and on the relationship between biblical and systematic theology are both examples of excellent contemporary Reformed Scholarship; as is Harvie Conn's article on the New Quest for the Historical Jesus. But far too many of his articles are simply republications of the Old Reformed and Presby-

terian greats: Machen, Murray, Stonehouse and Armstrong.

When we are still so reliant on these admittedly great men of the past we fail to speak to the issues of our own age. These volumes deal with many issues that do not reflect the concerns of contemporary scholarship in New Testament studies. There are no articles on Parable interpretation (except for a dogmatic treatment of the parables in relation to the Second Coming); nothing on redaction criticism; and surprisingly, the volume on **The New Testament Student and Theology** contains no

discussion of the various New Testament theologies that have been written.

There is good material in these volumes although \$5.00 is a bit steep for each volume. Much of the material is, however, somewhat dated and the goal of continuing education, of growing beyond the level achieved at the Seminary level will only be slightly attained with the present volumes of this series. Hopefully new volumes as they appear will correct this. Nevertheless ministers and serious students of the Bible can profit from them.

Election '78

A federal election is expected in Canada this year, probably in the spring or fall. Calvinist Contact is preparing a special issue which will look at the election from a reformed perspective, dealing with unemployment, national unity, agriculture, foreign policy, welfare, energy and others.

A number of qualified writers have been invited to deal with certain specific issues. If you have anything to contribute in the way of articles or illustrations, please drop us a line.

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